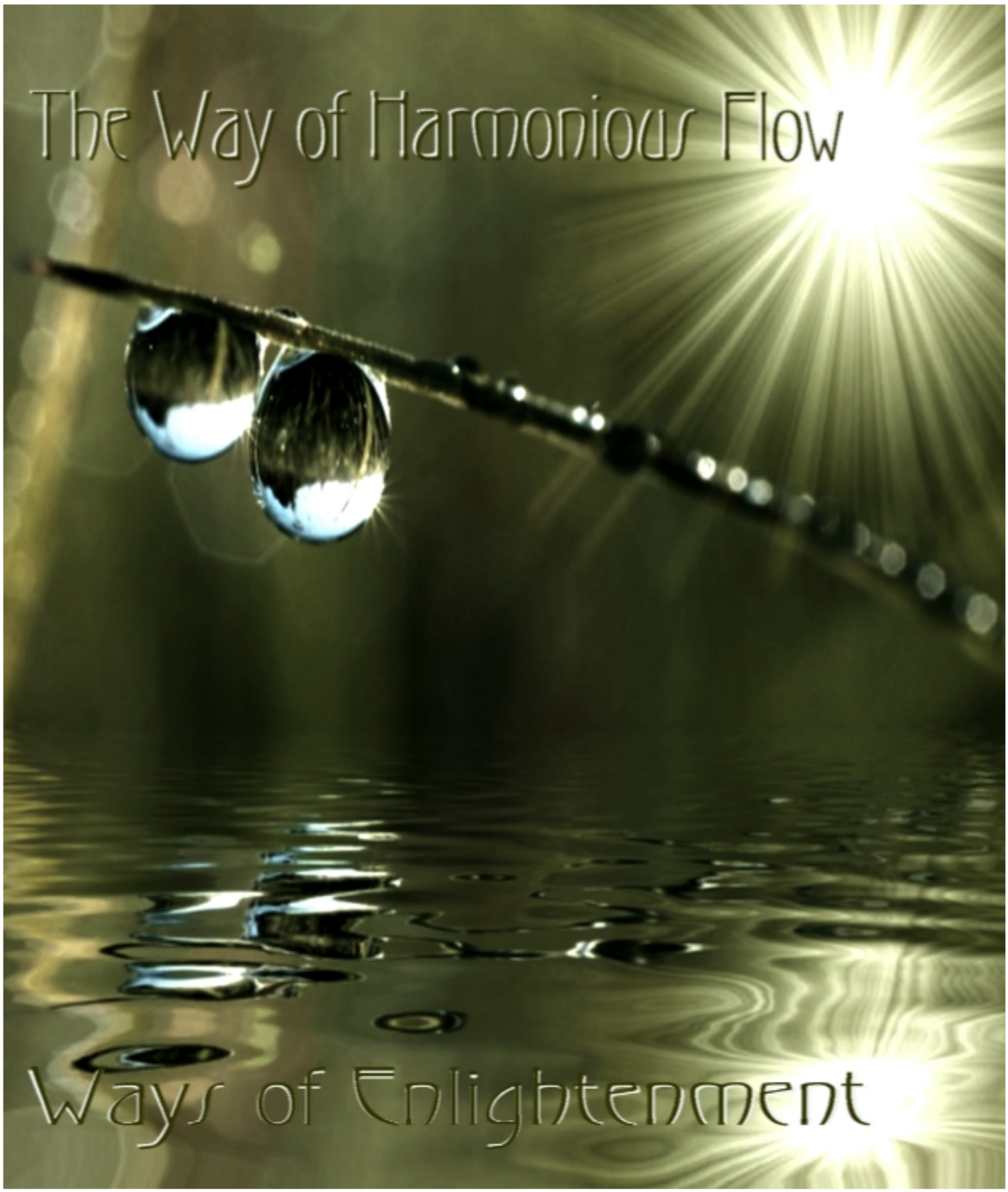

The Way of Harmonious Flow
Ways of Enlightenment

The Way of Harmonious Flow

Ways of Enlightenment

Copyright © 2019 by Tolteca Productions

Made and printed by Desktop Publishing

for the publisher Tolteca Productions

This book is free for distribution. It shall not, by way of trade or otherwise, be lent, sold, re-sold, hired out, reproduced, or otherwise circulated without the publisher's prior consent, in any form or binding or cover other than that in which it is published.

Copyright includes all digital and electronic publications or copies of this work or part thereof, including in any partly-altered form.

Copyright © 2019. All rights reserved.

The Way of Harmonious Flow

Ways of Enlightenment

Contents

Introduction *i*

Kuji-In *1*

The nine hand seals *1*
Transmutation of sexual energy *6*
Ethics of manifesting *7*
Progression to manifestation *10*
Energy work *13*
Contemplation flow *18*
Zazen *36*

Mo Pai *37*

Theory of yin and yang *37*
Levels 1-5 *44*
Mo Pai oath (code of conduct with power) *52*

The dream wanderers of Borneo *53*

The way of the Three Treasures *55*

Tao Te Ching *97*

Tolteca – the way of the seer-healers *117*

Images

Kuji-In *1*

Mo Pai *2*

Dream wanderers *3*

Way of the Three Treasures *5*

Tao Te Ching *6*

Toltec seer-healers *7*

Introduction

The ways or systems of enlightenment outlined in this book are all varied manifestations of the same thing. All transformative, about the return to spirit, about the right way to live; all about understanding of self and cosmos, unity consciousness, ascent to enlightenment.

We can gain a better understanding of Tolteca/Hermetica when we examine these variations of the *Way*.

We can 'superimpose' them over each other, and see where their points of sameness are and where they differ, and what in each is emphasised and why. Then we can see the bare *Way* shining through, as it were.

If we use the Hermetic Tree of Life as a 'template' of enlightenment, we can observe that it is made of 'stations'. The student passes through those 'stations' or stages (the sephiroth), which lead the student to enlightenment.

This system of stages is exactly how Tolteca is designed and functions. And there are other similarities across the systems.

The Punan of Borneo, for instance, if we use Hermetic terms, live in harmony with natural law, have unity consciousness with the 'Goddess', and can *see* and *will*, so it can be said that they have 'ascended the Tree of Life', but by using a different system. They have not 'moved from sephira to sephira', and yet they have.

And Kuji-In's hand seals are its own version of the 'sephiroth and cards'. Both are 'containers' of knowlege, just as the stanzas of the *Tao Te Ching* are 'containers' of knowledge.

These varied systems have a similar progression, yet emphasise and expand different aspects of the *Way* in greater detail, within that basic progressive similarity. So, they give deeper insight into certain aspects of the *Way*, leading to a more total understanding of what those aspects really are, and ultimately, what the *Way* really is.

Tolteca, Kuji-In, and Mo Pai

Kuji-In and Tolteca are two culturally differing views of the same thing. Kuji-In is Japanese, related to Ninjutsu, by way of India, Tibet, and China; while Tolteca (or the Toltec arts) is Mexican in origin and cultural flavour. But the two systems both use a very similar progressive transformative approach to attain freedom and spirit.

Kuji-In is a system designed to be simple and easily memorizable and yet inclusive of everything needed to transform and reach freedom, the spirit. It points to the possibilities of the precision instrument of awareness and *intent* that we are, but in a general fashion.

Tolteca is also a system designed to transform and reach freedom and spirit, but it is also an intensive and detailed exploration of the possibilities, the hidden capabilities, of the free being.

The overarching and primary system is Tolteca; the method, blended with the same and compatible aspects of Kuji-In, is Tolteca with a Kuji-In-style approach. The two paths, both ways of the warrior, overlap and lock together beautifully, complementing each other and creating something complete, efficient, user-friendly, practical, and achievable.

Because Tolteca overarches, the Kuji-In-style approach should be seen as a tool or an aid on the Toltec path.

And it is a huge help. The Kuji-In path serves to support and focus the Toltec path. The Kuji-In-style approach is a help because it renders the details of Tolteca in an easy-to-find-and-remember 'container'.

Kuji-In-style approach provides a 'user interface' which keeps the task simple and do-able; and it provides both guidance, and insight into the transformative process, from a different cultural/lineage perspective. This is valuable because it gives insight into the Toltec path in its similarities and contrasts, its unique and shared aspects. By superimposing the two, we can perceive the very frame or structure of the transformational process, its essence, what it really is. We can more accurately identify the bare path to freedom and the spirit, and begin to comprehend Tolteca in more depth.

This would not be so if the two paths were not so similar. Because they are similar, they illuminate each other.

Both Tolteca and Kuji-In bring the practitioner to freedom, power, the spirit. Together, each is more efficient and efficacious.

The difference between them is that Kuji-In is more aligned with the first *new seers* in its attitude of emphasising an *emotive* loving kindness, while Tolteca today is the restructured, mature, sober version of the way of the *new seers*. Tolteca also possesses complete knowledge and makes full disclosure of the esoteric. This is why Tolteca must take precedence. It is a much-improved version of the same thing. However, the Kuji-In Zen attitude is very helpful in reaching an impeccable state and cleansing the ego.

Kuji-In also includes *chi kung*, working on the level of energy. This is immensely useful, a real and valuable contribution.

Kuji-In is adequate by itself as a warrior's task which transcends the 'me' self, and transforms the being and brings it to power and the spirit. Kuji-In locks into Tolteca as the vehicle (easy-find container) for, and valuable contributor (view of the same thing from a different perspective) to, the warrior's task.

Mo Pai is a similar *Way* of transformation and power. Like Kuji-In, Mo Pai is a *chi*-based healing art; and like Kuji-In, it has a very sturdy ethical basis.

Mo Pai, however, is a path unto itself. It is a path that, once begun, cannot be dropped. Mo Pai could be done, to a certain level, as a warrior's task within Tolteca, as Shaolin or any martial art can be incorporated into Tolteca. The progressive irreversable changes at the energy level bind *intent*, and this is antithetical to the total freedom which is the goal of Tolteca. In this sense Mo Pai is more akin to the practices of the old seers.

To take up Mo Pai is not recommended, but certain aspects of Mo Pai do assist the Toltec path considerably. For instance, the ego-attitude when wielding power and the process of collecting power is useful, and Mo Pai is yet another cultural view, Chinese-Indonesian this time, of the hidden power and possibilities in the incredible being that is ourself.

Ultimately, though, Mo Pai is a burden, no matter its rewards of power. Mo Pai isn't needed. Kuji-In alone is sufficient for learning *chi* collection and control.

Kuji-In

Kuji-In: the transformational approach – the transformation of self from within

Kuji-In is the Japanese adaptation of Indian-Chinese-Tibetan Buddhist hand seals for transformation, the return to spirit, and manifestation. It uses nine hand seals or forms as its basis.

The nine hand seals are Rin, Kyo, Toh, Sha, Kai, Jin, Retsu, Zai, and Zen.

At first, the student learns these nine seals in a fragmented way, one by one; then, still separately, he adds to his knowledge; but the true application of Kuji-In happens when all elements unite as one and flow as one. It is an internal movement of power.

RIN Technique

Extend your two middle fingers and interlace all other fingers.

臨

Chakra: Base

Mantra jp: On baï shi ra man ta ya sowaka

Mantra sk: Om vajramanataya swaha

KYO Technique

Extend your index fingers and bend your middle fingers over your index fingers so that the tip of your thumbs are touching. Interlace all your other fingers.

兵

Chakra: Hara/Navel

TOH Technique

Point your thumbs and the last two fingers of both hands while keeping your index and middle fingers interlaced inside your hands.

闘

Chakra: Dan-tian, between the Hara and Solar Plexus

SHA Technique

Extend your thumbs, index fingers and little fingers. Interlace your middle and fourth finger inside your hands.

者

Chakra: Solar Plexus

KAI Technique

Interlace all of your fingers, with the tip of each finger pressing into the root of the facing finger.

皆

Chakra: Heart

Mantra jp: On no-o ma ku san man da ba sa ra dan kan

Mantra sk: Om namah samanta vajranam ham

JIN Technique

Interlace all your fingers, with your fingertips inside, each of them touching the equivalent tip of the other hand's finger, if possible.

陣

Chakra: Throat

RETSU Technique

Point your left index finger up. Wrap the fingers of your right hand around your left index finger. Place the tips of your right thumb and index finger in contact with the tip of your left index finger. The fingers of your left hand are gathered into a fist.

列

Chakra: Jade Gate, at the back of the head

ZAI Technique

Touch the tips of your thumbs and index fingers to form a triangle, while your other fingers are spread out.

在

Chakra: Third Eye

ZEN Technique

Rest your left knuckles on the fingers of your right hand, with your right palm open. Touch the tips of your two thumbs gently.

前

Chakra: Crown

Transmutation of sexual energy

The true and complete Kuji-In transformational way includes the transformation of sexual (reproductive/sexual attachment) energy.

Detach the concept and feeling of love from sexuality. They are separate. Gently, harmoniously, close down the sexual identity and thus the sexual response.

The sexual/reproductive function is simplified to awareness energy available for either creating children or manifesting intent. This is similar to simplifying the human ego-self to pure function as a reflective organiser, the tool of spirit awareness, the true identity. This is possible when the ego no longer thinks it needs romantic/sexual companionship or routine sexual release. It has to let go of that compelling aspect of the human condition.

In Taoism, *jing*, *chi*, and *shen* energy are called the Three Treasures. The energy work is to close the sexual gate and transmute the base energy of reproduction, which is life and awareness, into *jing* energy (the source of power for the reproductive system) which is then stored in the tan t'ien (belly power center) and which rises up the chakras as *chi* (vital energy) to become *shen* (the energy of conscious awareness). This is really what empowers manifestation. The system is incomplete without it.

Ethics of manifesting

Kuji-In is meant to be for the transformation of the self, so before you project your energy outward, you have to become aware of your inner process – energy and emotions, the unconscious baggage, mental processes, and how these affect what manifests in your life.

Also, when emotion dominates, a fighter forgets his skills and techniques in a fight.
In life, social conflicts are the same; so thoughts and emotions have to be mastered.

You have to be worthy of power. You are required to be stronger than any urge to fight with what and who is around you; you have to be at peace, paying attention within in order to not fight with the outside world.

At each stage of Kuji-In, progress in self-mastery by becoming more aware of emotional triggers and unconscious emotional baggage, and the emotions these stir up.

Discover within what seems to be without, and you will understand yourself and the world much more.

We create everything we experience. The Universal Force descends through spirit into the human realm, our reality. As it travels through mind and emotions, we are influencing the power of creation with our personal human condition, thus manifesting our reality and our life experiences.

Therefore, purify yourself at every level – lifestyle, body, emotions, mind, spirit.

Transmute yourself to the new paradigm.
Rectify yourself to become a pure vessel of light and power.
Then release total free will at one with the power of creation.

As you progress, focus on what is simple, happy, wonderful about your human experience, to encourage that mindset and that reality, and to progressively release yourself from the prison of judgements, sorrow, anger, wants, and worry.

Make life beautiful, be happy, love life. It is your responsibility because you are the one creating everything. You can succeed.

Each of the following safeguards has to become an ingrained, integral part of the human, of mind and emotions.

Power is not for the ego. The first step to power is to let go of power.
That is, for the ego-self to let go of power.

Be careful what you call forth. Be careful not to hurt yourself or others. Be careful that the ego is doing the spirit's bidding, not the other way around. Never manifest on behalf of the ego.

Warning: using the tools of power without first cleaning yourself up mentally and emotionally means that as your power and consciousness expands, you will simply manifest more and more karmic lessons, until you are buried under them. First, use the tools of cleanup to make your life joyful, at peace, harmonious, clear and positive. Avoid the destruction of your own life and the lives of others. Loving kindness is the way.

Rin – affirming the rights of others. Trust between the spirit and the human to use power impeccably. That our fate nor the fates of others are to be burdened, and we should leave them alone without interfering. To humbly transform the ego into a tool for the spirit, which (spirit) takes over direction.

Kyo – self-mastery (letting go of controlling). Awareness and mastery of one's own inner process instead of struggling with what is around one. To have wisdom in what you think, say, and do, the process of emotional transformation is begun.

Toh – ego is released at Toh, before Sha. Toh also clears the unconscious of old emotional baggage (emotional transformation). It ends the battles within.

Sha – part of Sha is rectification and healing of body, emotions, and mind. A new paradigm of positivity, joy, happiness, loving kindness, health, power used impeccably.

Kai – honours the lives of others at Buddha consciousness level. It is the Tao of loving kindness.

Jin – directs one to use kind, loving, humble words and to focus on manifesting positive outcomes with a humble (not serving ego) attitude.

Retsu – releasing the ego's control over perception and manifesting.

Zai – one learns that compassion, kindness, is where human and spirit touch.

Any manifestation is for evolution and getting free of karmic snares. Avoid ego-contrived goals; it is best to intend nothing in that case.

Acknowledge that it's about creating a life of perfection, The human acting on behalf of the spirit; It's about the human ego letting go of control; and that making the spirit act on behalf of the ego creates a life of suffering, because the ego wants to hang on to suffering.

Zen – lastly is Zen. The human is the spirit, the spirit is the human. *There is only spirit*. Because mind and emotions are mastered and clean, manifestation is mastered and clean.

Progression to manifestation

Rin – invocation of the power to transform, to evolve, to manifest

Kyo – taking total responsibility for what is manifested

Toh – saving energy and having the sobriety to manifest

Sha – become one with power to manifest

Kai – proper heart space for manifesting

Jin – use words to manifest

Retsu – let go of control (human ego) over manifestation and reality

Zai – connect to creation, the power of manifestation, human and spirit one

Zen – manifest a wonderful joyful life as a total being who is free

Never, never *intend* in an agitated emotional state with the human ego-self calling the shots. That is a sure way to create a negative impact on your life and the lives of others, which will bring karmic lessons that may be hard to bear. We manifest according to the paradigm we adhere to, whether it is the human ego-self or the evolution to the spirit.

Mastering the ego-self is perhaps the most difficult thing of all, yet the action is very simple – let go of ego control and evolve the ego to pure function.

At those times of emotional devastation, of ego need and suffering, identify what you are trying to control and why; then let go – release physical tension in the gut and breathe deeply from the abdomen; accept those traumatic feelings and images, embrace them, and then free those feelings to be. This drops ego control. Ego drops the hold it has over those feelings. That energy is then freed.

Relax the ego and accept the life situation.

This can seem almost impossible if you are enmeshed with someone or if the ego wants something different from what is. Sometimes it can take a very long time, but it is good to remember that you will let go eventually, so why not fully let go now.

When you surrender and let go, there will be relief and peace for you. This is a wisdom that has a price, the price of loss of what you-as-ego have been trying not to lose. However, as soon as you let go, the relief from suffering is worth it.

Realise it is a karmic (toxic attachment of the ego) lesson, and the lesson is always for the ego to let go of attachments and control, until it is pure function.

The ego manifests its own wants and worries. It wants to suffer, to be a victim. It wants to feel sorry for itself. Every ego-self is this way. It hangs on to what causes it grief. And by obsessing, hanging on to hope, trying to control the person or the situation, it becomes devastated. This is its goal.

Let it be devastated. Don't try to control it. But realise that the ego is, although a centrally important part of the total being, only something designed to allow the awareness of the spirit to perceive and act functionally, with agency, in the world.

It is, finally, okay to let go of everything the ego-self is trying to hang on to and control. In fact, it is required. Better now than later. It will be devastated anyway; let it be devastated, and let go, with the gut, the heart, the mind, the ego, the *will*.

Then, it doesn't matter and you won't care how the situation unfolds; or what the person feels, thinks, says, or does. It is all within the separate morass of human-condition dramas, and we look back at all that removed from it. Liberated from it, relieved from it.

The price of harmony, peace, centeredness, joy, strength, and power is what the ego-self wants to keep hanging on to; what it can't let go. Those toxic situations and people that create devastation and immense self-pity in the ego-self, as it tries to control what happens.

Only when we surrender and let go, only when we let those treasured things and people slip through our fingers forever with no hope of retrieval, only when we as ego-selves give up on what we are desperately hanging on to, to the point of not caring at all, will we know relief, harmony and peace.

Try it now. Identify the situation / person you want to control. Feel your need to control. Let go of control, and then let go of the situation and/or person you were trying to control.

Almost impossible? Can't do it? Humbly surrender to what is. Release the gut tension, Breathe deeply from the abdomen; and simply let the situation, the people involved, and your feelings about it, be. Let go of the hold *you* have on *them*.

Then follow your feelings and you will know what the karmic lesson is, and what it is you really have to let go of. What is your trauma baggage, what is your unfulfilled need.

The unconscious will open up and you will make the connection between the presenting issue and the original disconnected pain.

Relax the ego into surrender, and view the life event as manifested at the level of creation to help you evolve.

Your criterion should not be what other people think of you, but what you know about your own progress in evolution, transformation. It's all for you and it all comes from you. Accept it and value it as such. Use it wisely by letting go of control.

Energy work

Rin – base chakra

Calmness, inner quietness, relaxation

Energy breathing: breathe in, chi goes over skull, down to jade gate, down the spine, to the base chakra; a 'flame' of energy ignites and burns steadily from the base chakra, fanned by each in breath. At each breath, the flame gets bigger. Grow the flame of energy until it fills your whole body and radiates a bit outside the body as well.
Feel the energy strongly inside you.

Kyo – genital chakra > tan t'ien

Close the genital chakra and store the base energy of life and awareness.
Close the sexual gate. Calm the chakra completely.

Energy breathing. Rin fire in the background of awareness;

make the connection between the central base energy, the tan t'ien, and the energy sphere. Let an intense energy located at your very center, and your spherical field of energy around you, which is also you, come into awareness. Feel them and visualise them as light. Breathe for the Rin fire. Visualise inflow of energy from the sphere to the very center, and outflow of energy from the very center to the surrounding sphere. Keep this energy-light circulating until both the very center and the sphere condense, the sphere into a bubble of light, and the center into a brightly glowing energy center.

The white light flows in and out. Breathe deeply and relax.

Toh – tan t'ien

The tan t'ien is identified as the energy store at the very center. This center can be physically felt as a point of balance for the entire body just below the navel and within the body, at its core.

The Rin fire burns throughout the entire body, fanned by the breath. The central lower abdomen fills with energy, which goes into the very center, where it is stored, with an intense brightness. It condenses into a potent brilliant light.

Let the outside world go as you visualise light collecting and condensing at your center. life center, gravity center, power center.

The important thing is to know that you ARE life. Contained life.
The energy going into the tan t'ien is transformed reproductive energy (*jing* energy), the base energy of awareness, as well as the normal energy naturally gathered on a daily basis by the lower abdominal energy storehouse.

Sha – solar plexus chakra

First, unblock and release energy in the abdomen: hands palm down on knees, deep abdominal breathing; breathe out all air, then hold the exhale and suck your abdominals up into your ribcage 9 times (hold for 1 sec and release into relaxed, repeat x 9).

Repeat 3-9 times before next step:

Fill the solar plexus chakra with raw energy, with living power and life force,
with *intent*, the power of manifestation – Sha energy.

Sha energy is radiant. *See* and feel it shine from the solar plexus. Feel it circulating through your whole body. Have a singular focus on peace, harmony, healing and recovery. Increase the power of the solar plexus. Crank it up. Begin the process of healing and recovery.

See and feel the body relax, Feel relief, and heal as Sha energy flows and circulates.
See and feel the powerful sun of the solar plexus.

Finish with relaxed breathing and joyful peace, harmony.

Kai – heart chakra

First, condition the heart and mind to loving kindness meditation.

Start with a person who you love and feel kindly disposed to; then extend that feeling out from the heart to everyone else, and then include yourself. This helps manifest joyful experiencing of whatever happens.

Judgements cease, and there is pure joyful experiencing.

The heart chakra radiates loving kindness. It can fill the whole body.

Meditation - allow awareness to return to its original state. Remain there awhile.
Forgetting everything, we lose consciousness for a while.
When we return, we are (the body is) blissful, having been relieved of worry and wanting.

Forget everything, and stay aware.

Let go of everything, all thoughts; forget everything, forget the self.
The empty body remains aware. No mind. No reflection.
The empty body is a suitable vessel for the spirit to interact with.
Stay calm, at ease. Let go. Nirvana, no desires or worries.
Return to pure wandering awareness. Pure witness.
Pure silent empty wandering awareness.

The human aspect learns to accept the spirit aspect, and consciousness expands to include your existence as spirit.
From this point, all techniques are then much more efficient and effective.

Jin – throat chakra

Jin energy work prepares for Retsu.

Listen in silence.
Om vibration, hear the sound. Visualise the vibration as energy. Vibrate *Om* simultaneously on the sound and energy levels. Listen to and *see* the *Om* vibration on both levels simultaneously.

Let go of control over the experience. Let the experience lead you.

Imagine a third, undefined level of the *Om*. Without knowing what it is, focus on it. Repeat this for different imagined levels or existences of the *Om*. Let the experience lead you.

Retsu – Jade Gate (base of skull where it joins nape of neck)

Place awareness on the Jade Gate, and simultaneously place awareness on the spot between the shoulder blades. Then add the attention of the base chakra.

Then let go of all visualisations. Forget everything. Let yourself go. Simply reduce yourself to pure awareness. Watch without anticipating. Be part of the flow of existence, with joy.

Remain attentively aware, in that state of mind that lets us always be open to new discoveries. Simply pay attention, open to anything new that comes into your awareness. Pay attention to other dimensions, even though you can't imagine them. Allow everything to happen however it will.

Let everything go. Gently close this realm of reality so that attention can be paid to other realms.

Zai – Third Eye

The goal of Zai is not manifestations, but the reconciliation of human and spirit as one being.

Two but one. A welcome to merge in identity is extended, an integration happens. The two remain two levels, but one identity. Learn to shift between them.

Zai is the revelation of truth. Silent knowledge, *seeing*. The spirit guides you, moves you, manifests revelations before you and within you.

Focus awareness on the Third Eye, and simply access creation at the spirit level. There is no telling how a revelation may manifest or unfold. Revelations come from the place where creation happens.

Zen – crown chakra

The goal of Zen is to consciously transcend the human ego. We redefine ourselves as the living experience of the spirit. We transcend the boundary limits of the daily self, of the human ego, to where we are spirit, free will, beings of silence, power, and energy.

Meditate. Often. Extend the time of deep meditation.

Fixity meditation - Gaze at something without thinking about it.
No mind. No words or images.
Remain grounded in your physical body.
Maintain this as long as possible.
Focus only on breathing.

Then move awareness through different levels - body, emotions, mind, spirit.

Be aware of yourself as spirit. Become awareness.
Inhabit the ego, using it as a tool.

Manifestation – the more you meditate, the more power you have to manifest what you want. Deep silence meditation naturally allows the tan t'ien to fill with the energy to manifest.

Focus always on what you want that will make you happy and joyful. Respect this rule and your life can be heaven. Disregard it and your life can become a hell.

Manifesting on behalf of the ego can't make you happy, and will result in a hell on earth, because the ego wants to suffer so it can feel sorry for itself. That's what it does.

Adopt a permanent attitude that permits your spirit to inhabit your body and ego at all times.

Maintain a spirit-level attitude of evolution and positivity in all your thoughts, words, and actions. Be spirit incarnated in the physical, and physical manifested by the spirit.

This is the new paradigm.

Contemplation flow

1. **Rin** – strength of body, heart, mind, ego-self, and spirit; trust in life. Abundance.

Total self-confidence is the result of doing this properly.

I have the right to live. Others have the right to live. To live, to be, to act.
I trust life. Life is amazing. I love life.
I am strong in body, heart, mind, self, and spirit.

Rin – the human and the spirit trusting each other to use power impeccably.

The human and the spirit can join in life's experiences.
This is the first step in becoming aware of that place of creation that manifests reality and life events and experiences. The power of the spirit is creating reality and experiences so that you can evolve back to spirit.

Accessing and using the power of creation WILL result in the manifestation of what was *intended*. We all do this every day – this creating of our lives at the level of spirit. We are not aware of the true flow of how we create our own lives. Mostly we are reactive on the ego level, and unconsciously create our realities as a victim, with negative expectations, worries, resentments, anger, shame, guilt, neediness.

Rin marks the beginning of the shift to the new reality and life experience paradigm of positivity and conscious life manifestation. Rin is the invocation of the power to transform, to evolve, to manifest.

Contemplate the incredibly powerful force of creation.
Contemplate the place in consciousness where creation occurs.

Celebrate and welcome the spirit returning to the body.

Self-trust; trust life; trust and faith in the spirit. Total self-confidence. The spirit has to be able to trust you and have faith in you too. Spirit and human as one in *intent*.

Everything and everyone is light, energy made reality. Welcome the world and all the people in it as spirit. Celebrate and welcome yourself as spirit, light, energy made reality.

Human IS spirit.

About the spirit

Progress through Kuji-In rebuilds the bond you have with your own spirit. It clears a path for you, as spirit, to enter and flow through yourself-as-human.

The spirit is felt as a silent presence. It is still you.
It is, in fact, the real you, the true and only awareness of the being.

The human self will slowly allow the spirit to integrate with it, establishing the totality of the being.

The human and the spirit are two points of view. Learn to be aware from either point of view, and from both simultaneously. Practice shifting between them.

Allow the spirit to be present. Be aware of it. Let it reveal itself.

Accept it as your true self.

Use Kuji-In to actively affirm the link with your spirit.

In time, by rebuilding our definition of self, the human and the spirit aspects of the being will interact. A reciprocal relationship is established. Then, the human and the spirit are realised to be the same identity, and integrate. That is, the spirit takes over the human ego as part of itself.

For its part, the human ego releases trying to be the controller. It takes its place as an aspect of the spirit-as-total-being.

The human ego is the reflective mind. Since it can also reflect on itself, it has conceptualised itself as the central self. but it is really only a center for organising and sorting and labelling and describing and remembering.

The awareness of self, awareness itself, is the spirit. It witnesses, experiences, through the body, emotions, mind, ego-self; the ego is not aware of this due to its training from birth to describe itself as the central real self. But the ego is a mere glove puppet; it is a mere role for the spirit, trained to not know who and what it really is. It confuses the awareness that uses it for its own awareness; but it is created by that awareness, as is the body, the emotions, the senses, the mind, and indeed reality itself. The ego is part of how the awareness of the spirit manifests and functions.

Rin is the beginning and the blueprint. It is power, like a thunderstorm, frightening and beautiful; like standing in a thunderstorm, thrilling and wild. It is magic, the magic of anything being possible. It is the full joy of life, a joy that moves one. The moving, poignant, joy of being alive. It is abundance.

2. **Kyo** – assuming responsibility for life manifestation

I receive from life what I put into it.
With every action I create a consequence, a manifested result.
Everything I feel, think, say, and do eventually returns as my manifested reality and life experiences.

There is no good or evil, only action-reaction.

I am responsible for everything that happens to me. I am the master of my life.

This is the strategy that operates to organise our emotions, thoughts, words, actions, and the means available to us, in order to consciously manifest the results we want.

Become aware of how you are manifesting reality and events with positive and negative affirmations in emotions, thoughts, words, and actions.

Emotions, thoughts, words, and actions all have the power to create manifestations at the creation or causal level.

Watch what you affirm – what you feel, think, say, and do. Become fully responsible for your reality and life experiences that manifest. Condition the mind into accepting that you manifest from what you feel, think, say, and do. Especially from what you think. Train the mind to be joyful, strong, positive, abundant, kind and loving.

Being responsible means assuming the responsibility for the manifestation of everything in your life at a causal (creation) level. It means assuming responsibility for the consequences of life events and of your own actions. It means assuming responsibility for how you feel, and for what you think and say.

That means, in turn, finding the wisdom to make good life choices.

We understand the forces in action that lead to the manifestation of our reality and the events in our lives. We understand what is happening and why. Life events are lessons and hard pushes that manifest to help us evolve, learn, progress, let go. We learn about what we really are and what the world really is.

Acknowledge that it all, *all*, comes from you, the real you, spirit, influenced by the human emotions, mind, and ego. This is an important point. Being in charge of your life doesn't mean controlling what's out there or what happens. 'Controlling' means pressuring yourself and others into what you expect or want, and fighting against what and who is working against that. All that pressure and concern consumes a lot of energy. It is stressful, and is essentially reflecting a very negative paradigm.

The opposite of controlling is letting go.

Self-mastery involves the ego letting go of all its controlling and fighting, and remaining in a state of understanding and trust in life and events.

The unconscious can be triggered into bringing anything into your life. Use the life experiences that the unconscious manifests as a life-transforming tool.

Deal with what manifests without taking a victim stance, by understanding that it is having a positive effect in your life, no matter how painful it is. You will begin to see changes in your life if you do this.

When you reprogram your thinking so you assume responsibility for everything that happens to you, you gain the power to manifest what you truly want.

Trust in the force of *intent* – creation – to manifest what you want. Manifest abundance in all aspects of your life, with responsible actions.

We are in harmony with the world and all the people and events in it, by understanding how and why we ourselves manifest it at the level of spirit.

We improve our lives by consciously manifesting at the level of spirit, by affirming the results we want through feelings, thoughts, words, and actions, from the place of creation.

Release total free will at one with the power of creation, with your whole being, from the new paradigm.

Emotional transformation

Transcendence of the human ego happens at the emotional level.

The spirit, the unconscious, manifests life experiences so that we can taste life in all its wonder and misery and joy.

We transform emotional experiences by using them to help us evolve.

We avoid nothing, seek nothing out, change nothing. We surrender to it.

Life brings us what we need to evolve. No dread, or fear, or worry. Life provides what we need to evolve.

Become aware of your deep, unconscious feelings. Face those truths. Open the unconscious and establish a dialogue so it can be heard.

Be kind and connected.

We are able to connect, process, and integrate emotional experiences, especially painful ones, so that they result in our evolution. We trust that process and method.

We fully, authentically, lovingly, do this. This is the first step of emotion mastery. We don't hang on to devastation and obsession. The ego has to let these go after it lets go of control over events and feelings about events.

3. **Toh** – a contemplation of humbleness and tolerance. Harmony with the universe. Adaptation. Ending inner battles. Inner peace. Centeredness. Sobriety.

Remain in a state of harmony by yielding and adapting to the flow of power – reality and life events – without resistence. Humbly adapt.

Peacefully contain yourself while you adapt to your situation, like water takes the exact shape of its container. Be fluid. Adapt with no force, total ease. Humbly surrender, like water.

You must not judge what life brings to you – people or situations or events – but rather accept it all as life lessons. Some life situations are painful because we fight against the lesson. That results in an inner battle.

The ego-self fights to keep its fears, shame, sorrow, worry, rage, inside us, like treasures it cherishes. The ego-self is angry and sad. It hangs on to what makes it feel that way. Everyone has these inner battles going on.

Toh exposes the ego and the way it makes us feel. The ego is the real problem, not what happens in the world.

We fight to keep our self-pity. But it is much better to declare peace within.

The fighting the ego does is what consumes the most energy. By being aware of the battles that rage within, we allow the release of all those tensions and the closure of all those energy drains, making life much easier. When we have released the pressure of our most intimate inner battles, our entire energy system is freed up.

Toh brings the ego to a state of simplicity and peace. The ego can be at peace. When it can let go of what brings it sorrow and pain, it feels better, at peace. Relax the ego. Release the fight. Let go of the prize. Cease all pressure. Harmonise and relax inside and out. Humbly surrender, like water, and let go of being devastated and obsessed. Let go of the sorrow. Call an end to hell.

The ego has to be gladly brought into peace, by convincing it to gladly let go of what brings it misery, when it absolutely wants to hang on to those situations.

All it has to do is try it. Do it for a few painful things, and it will know the benefit. Feel the huge relief of peace and harmony where before there was struggle and devastation.

Life is actually pretty good!

You will be at peace in every situation when you let go of trying to control. Be at peace within, centered. Let the ego remain at rest, doing nothing, tranquil. Let life unfold as it will.

Be contained in profound sobriety, profound calmness, contained ease. A profound calm collectedness. Sobriety, contained calm ease, is the result of doing Toh properly. It is pure witnessing free of emotion.

The ego-self becomes the very mechanism for the release of inner tension and pressure, and release of the outward pressure on others. The ego has to learn how to become a pressure-release mechanism, rather than an internal struggle to keep its misery. This is an ego-skill and is quite easily learned through practice. The thing is, you have to want it.

In some traditions, this mudra is called the outer lion, and many attempts have been made to explain why it would be named "outer" while it is aimed at inner peace. The reason for this is simple. This mudra is called the "outer lion" in its shape of the Shinto tradition, where the index and middle fingers are intertwined to express harmony by force, a typical trait of the martial arts mudras. When the TOH mudra is done in this manner, it looks like a lion going towards the outside, or perceived from other people's point of view. It is done by inserting the index fingers in the dent between the ring and middle finger, than bending the middle fingers over the indexes.

4. **Sha** – becoming one with power. Manifesting. Healing.

I have the right to have power. I am powerful.
I am always free to act.
I have the means to exist fully. I can manifest the healing of my body.

I have the means to accomplish whatever I wish.
I am becoming more and more powerful.
There are no limits to the resources available. Anything is possible.

The power of Sha is unrestrained. It is allowed to flow freely within you.

Direct your *intent* and *will* with Sha energy. Allow Sha energy to flow harmoniously within you. As you develop the power of Sha, it never stops flowing, and will always naturally go where it is needed.

The more you gain self-mastery over emotions, particularly anger, the more power is available to you when you need it.

Sha is the place of *will*. Sha is the place where the inner wheels turn, making the outer wheels turn as well. Whatever your bidding, it will be powerful. So, be careful what you call forth. Be careful not to hurt yourself or others.

Yet, trust yourself and follow the path to the development of your own inner power.

Sha is the beginning of conscious manifestation. Never use Sha power against another life, another person. Make it wise, loving, and kind. Use it to make your own life better. Focus on and manifest positive outcomes. Until this is done, you can not progress further.

Power is not for the ego. The first step to power is to let go of power as the ego-self. Be careful what you call forth. Be careful not to hurt yourself or others. Be careful that the ego is doing the spirit's bidding, not the other way around. Never manifest on behalf of the ego.

The ego, the human ego-self, deals with the idea of power from its own fantasy of personal power.

Never use Sha power against another life, against another person. Train it to be wise, loving, kind. Use it to make your own life better. Focus on and manifest positive outcomes, joy, abundance, health.

Until this affirmation of impeccable attitude and ethical boundaries is done, you can't progress further, because the manifestations of the ego-self will bring misery and painful life lessons. So it is for very practical reasons that we adhere to the new paradigm of life manifestation.

The first step is to let go of power.

The ego's fantasy of personal power can be let go; then you can move on to the true power that is within you, and everywhere around you.

First, release the biological tension associated with the animal concept of power. Relax, and let true power circulate freely within you.

Let yourself become aware of the Universal Force, the spirit, and personal power as one single force, unified and free-flowing. Feel it without effort. Let the power of the universe flow through you, as you become part of it. Become one with it. Then you can influence it with your *will*, but not with arrogance. Relax the ego.

We do not control the power of the universe – the Universal Force – we do not control it, or have it, or hold it, or possess it. We **become** it.

You **are** power, riding power, flowing with power. Allow power to grab you from within and flow through you, and you are part of it, a**re** it.

You are power riding power.

At this stage, do not try to manifest anything. Simply get to know and develop a relationship with this Universal Force, in unity with it.

This mudra is also known as the inner lion, for the same reasons that the TOH mudra can be known as the outer lion. When you place the tip of your ring fingers in the dent between the middle and index fingers, then bending the middle fingers over the ring fingers, you end up having a lion facing inwards. If you orient the mudra upwards, and then look down over it, you will notice the thumbs and indexes making a mouth, the ring fingers making the eyes, and the little fingers making the ears.

First manifestation – rectification and healing

Power is revealed to the human ego-self, while it moves into existence as the way the spirit perceives and interacts in this world.

When the ego's desire to control everything is released, there is space for us to join with and participate in creation.

Warning – using the tools of power without first cleaning yourself up, as your consciousness expands, you will simply manifest more and more karmic lessons, until you are buried under them.

First, use the tools of cleanup to make your life joyful, at peace, harmonious, clear and positive. Be responsible for what you manifest. Avoid the destruction of your own life and the lives of others. Loving kindness is the way.

The first manifestation, to develop Sha, is the rectification (healing) of the body. This is a natural rectification of the manifestation of the human body by the spirit. Sha assists the natural healing process of the body. This manifestation is a preparation for the full power of conscious manifestation.

We manifest our own bodies with our thoughts, beliefs, expectations, and emotions. The body manifests as it does because of thoughts and emotions that influence creation. There is in fact no solid body, only the perception of solidity. Everything is actually spirit.

The Universal Force of creation flows from the universe to the spirit to the mind and emotions, to the body. The mind and emotions are flowed into first, and they influence the result of the manifestation of reality, including the body.

The cleaner and clearer the passage of the spirit to the body, the quicker the manifestation of thoughts and emotions will be. This process is the cause of both wellness and unwellness. It extends to the outside world too, and is the cause of both joyful and painful life events and experiences.

What we think and feel manifests in our lives. What we focus on and affirm manifests in our lives. So, it is crucial to examine what we think and feel, in terms of what we are manifesting. So, we examine and rectify our attitude and consciously set the mechanism of manifestation to heal ourselves and bring joy into our lives.

Orient the mind positively. Free the mind from any negativity. Free the emotions of negative stress; be at peace, surrendered.

These are all ego skills. Eventually the ego can hardly be noticed, for it is at rest, having released all control.

Then we can consciously manifest what we want, by visualising, imagining-feeling as real, emotionally desiring, and amplifying that by becoming and flowing with the Universal Force of creation, as released free will.

We progressively develop our ability to flow with the force of creation.

What we need to let go of manifests in our lives as karmic lessons. The goal is to clean up the ego until it is pure function, having completely let go of all control.

It is at tranqil rest, having released all attempts to control.

5. **Kai** – unity in loving kindness, pure intuition

I honour my life, my consciousness, and my spirit, and the lives of others.
I honour life and other lives at the level of Buddha consciousness.

Kai is the study of the Tao Of Loving Kindness.

The heart radiates loving kindness, bringing one into the state of gratitude for everything that happens. Condition the heart and mind into a permanent loving kindness meditation.

This helps manifest joyful experiences, and the joyful experience of whatever happens. All judgements cease. All outcomes become open. Judgements and wanting things to be different are replaced by pure joyful experience of all of life.

Accept everything as it is, and everyone as they are. Accept with unconditional love.
Let your heart feel love for everything and everyone without limitations or beliefs.

Most people are kind because they want to be loved, rather than wanting *to* love. So what happens when someone who is afraid to be pushed away suddenly discovers his power and self-confidence? Perhaps he might have no more motivation to remain so kind.

This happens to everyone. No exceptions.

Although this is true, never deprecate kindness given, because it is a blessing. Kindness is encouraged regardless of its motivation. Kindness in itself is pure.

Do not speak of this human condition, or you may discourage kindness.

Everything is one, a singular unity. Comprehend that the universe is one.
Let yourself be absorbed by the All, the Everything-That-Is-One.
Love everything, including your own being, as the energy of creation.

6. **Jin** – knowledge of true self, true world, as spirit. Silent knowledge, and the expression of it.

We reveal knowledge to ourselves from spirit to human. Knowledge comes from beyond the human mind. It is a process of revelation. To receive these revelations from the spirit, our mind has to discover stillness, through persistent practice.

When human joins spirit in one single existence, revelation occurs. The human ego has to become humble and admit that it does not know. So, develop, through practice, a humble attitude.

I do not compare myself to others. No-one is superior or inferior.

Never attack with words. Use words exclusively to express loving kindness. Use words to express joyful manifestation of life. Be humble in choosing your words. Remain trustworthy – honest, doing no harm.

Know with wisdom what to say and what not to say.

When the human ego is at a loss, the spirit intervenes with revelation.

The proper attitude is to be a humble, respectful student, paying attention, listening, learning. Allow yourself to learn from your spirit.

Revelation is progressive. Remain open, Keep learning. Ask no question. Have no goal, no plan. Watch and listen without judgements. Suspend all judgements. Move into the realm of gratitude for every existence, situation, and event. Appreciate what life is and how it teaches us to let go into our true identity of spirit.

Sometimes the spirit guides us, or brings a karmic lesson, or moves us into a different reality. The spirit, in these ways, reveals itself to itself-as-human.

Listen at both human and spirit levels. Speak from the human and the spirit.

Apply Jin attitude of listening and speaking to everyday behaviour. Of all the Kuji-In techniques, the Jin way of life takes the longest to develop and perfect. However, it produces the most powerful results.

Jin is access to different levels of consciousness. It transforms your human experience.

As you decree it, so it is. Words are powerful, and can manifest reality and events. Words can create your future. Your words create your world and experiences.

Consider the meanings of what you say and their results carefully; and choose wisely. Speak loving, kind words. Focus on manifesting positive outcomes and joyful experiences. Define your life as happy, loving, joyful, fun, satisfying.

Addendum for those with verbal abuse issues

When enraged at someone, employ kindness. When worried about what someone is doing, employ understanding friendship. Be gentle and nonviolent with your words, and thoughts, and actions. This is wisdom.

Stay away from topics like personal criticisms of others. Be kind, not nasty.
Never, never be negative. Find a way to make all your statements positive. Otherwise, best say nothing at all.

The 'telling' role is the real problem, so NEVER make statements about anyone. Only ever ask questions, in a gentle kind way. NEVER go into a telling role. Practice this one thing and everything will change.

Whatever you put out there will manifest and return to you, so speak in the way you want your life to manifest.

7. **Retsu** – transcending the limits of human perception

I am made of different aspects of the same thing.
Those aspects are human, and spirit.
I am intrinsically able to penetrate different levels of consciousness.
I have the power to perceive other space-time dimensions of the universe.

This is the simplest technique, but the human ego fights against it. Persist, and the ego yields, and then collaborates with you in assimilating new discoveries. The ego's function is to assimilate life experiences.

It is not the goal of Retsu to discern new space-time dimensions, but to release the human ego's control it constantly holds over your perception and reality. You don't have to work hard at this. Eventually it becomes possible to discern many levels of existence.

Release the control you constantly hold over your perception. Simply pay attention, and keep paying attention. Pay attention in that specific state of mind that lets you always be open to new perceptions and discoveries.

At this point, you are in a transit area between dimensions.

We create layers of dimensions, yet everything is actually one. Eternity and infinity are what actually surround us. Space and time are relative to our own perceptions. New perceptions can be experienced by letting human time, human size relativity, every human measure, lose its gravity.

Retsu transcends the boundary limits of human perception. Time may move differently; you may find yourself in a different space.

You have the innate ability, which for most remains latent, to travel perceptually through the layers of the one. Retsu is a tool of great power, because it releases the hold that the human ego imposes over your scope of perception.

Learn to do both – perceive as a human, and let go of human perceptual limits. In time, the spirit incarnates in the human body.

8. **Zai** – manifestation at the level of spirit

We create everything we experience. We are the masters of our lives, without realising it. When the Universal Force descends through the spirit into the human realm, we unconsciously influence the power of creation with our personal human condition, thus manifesting our life experiences.

Therefore, purify yourself at every human level – body, heart, mind. Transform yourself to the new paradigm. Rectify yourself to become a pure vessel of light and power, a pure via-medium for your spirit.

This is what karmic life lessons are all about.

As you progress, focus on what is simple, happy, wonderful about your life, your human experience, to encourage that wonderfulness, and to progressively release yourself from the prison of judgements and sorrow, anger and worry. Make life beautiful, be happy, love life.

It is your responsibility, and you can succeed.

Become aware of the Act of Creation that we constantly yet unconsciously do, Creating with total free will at the level of spirit – that place in our total consciousness, beyond the illusion, beyond the veil of the human realm, where we-as-spirit create what happens to us, whether we know it or not. That place is the spirit. It creates.

We have a human existence and a spirit existence. Both have a function. As spirit, we have a power that is available to us at any time. We have, as spirit, the power to create reality, to manifest what we desire.

It is possible to direct what has been creating all along. By itself, it creates reality geared to our evolution. This is best to remain.

With absolute free will, we can manifest all that we truly wish for, simply by desiring it at the level of spirit. With free will, we are free to create, and our creation is our reality.

Change your definition of yourself. Redefine yourself as spirit experiencing human life. The spirit awakens to its human aspect; the human aspect awakens to its true spirit identity. Awaken, and release absolute free will. Let manifestation occur naturally, with harmony between spirit and consciousness.

Where human and spirit touch - Learn what it is to have compassion.
Learn how to speak and act with compassion.
Do harm to no-one.

Avoid ego-centered goals and desires. Do nothing is best. Let go of trying to control. Let the ego come to tranquil rest, at peace. Humbly surrender, like water.

Again, avoid using the power of manifestation to do the ego's bidding. This only tightens karmic snares and brings very severe and painful karmic lessons. It has no place in Kuji-In practice. Avoid it like the plague. No! and, NEVER!

Manifesting – clear your mind. Then hold your affirmation (words, a thought, action, a feeling) in that silence. It is then a command to the force of creation, a command to the spirit.

Words are powerful. Actions are powerful. One thought held alone is powerful. Feelings are powerful.

Focus your affirmation in its simplest expression, as though it already exists. Simply describe its existence, with words, a thought, a feeling, an action or gesture. And it will exist. In these ways, call forth what you want. Connect to power, become power.

Use words that are simple and powerful. Say them out loud. Hold the image of what you want in your mind, by itself, in a state of inner silence. Feel what you want as already in existence, as reality. Feel the force of creation flow, and know without doubt that it is already done.

Create for yourself a life of perfection.

9. **Zen** – enlightenment

The proper flow of life is to evolve.
Evolution means returning to spirit.
It means resolution of inner conflicts (not outer conflicts), the freeing of perception, remembering who and what we are.

Human and spirit are the same thing, One awareness, perceived from two different points of view. Everything you are is one single being, whole and complete.

In Zen, human becomes spirit. Body, emotions, mind, ego-self, all spirit.

Taking your time, bit by bit, forget your human self. Let the spirit take over, and you will know the truth about yourself. You are spirit, and nothing else.

This is the true change of paradigm, and true enlightenment.

Zazen

Close the eyes.
Shift the awareness down into the body. Give bare attention to breathing in and out.
There is no digression to thoughts.

This is the bare action. It (the body) casts aside all involvements and ceases all affairs.
It relinquishes all designs. It is free. All thoughts cease. All effort ceases.

The body is unburdened. It forgets itself. It has no desired focus.
No longer protecting any part of the self, it sits with abandonment, totally unconcerned with the consequences.

It abandons the last residual sense of self. It takes no standpoint at all. There is no agency.

The mind falls into the stream of subconscious where the sole remaining function of consciousness is to perceive existence. It is pure existence.

No-mind drops into without-mind. The mind dies. The will is destroyed.

Suddenly, both mind and body are gone. Nirvana, the extinction of form.
The being drops into the state of non-occurrence. This is 'stream entry'.
In Nirvana, there is no knowing, no seeing, no understanding, nothing at all.
All things become extinguished and completely stilled.

Nirvana lasts for a few moments, and then one returns. It is death and rebirth.
When it returns to life, there is great bliss.

There must be a relentless pushing forward, with complete concentration to forget everything.

To reach Nirvana, the body must take the risk of having no self to 'look after it'.
Therefore, it must be willing to take the risk of dying. This is central.
It is best, then, to do Zazen in a secure environment where no-one is likely to enter.

Do Zazen in a comfortable seated upright position,
with the back and head supported so that the body can completely relax.

Peace is already there. It can be known any time. It is true.

Mo Pai

Mo Pai levels 1-5

About Mo Pai

Mo Pai (Eight Ways Thunder Boxing) is a path of true enlightenment which produces warrior-seer-sorcerer-healers. It produces aware dreaming and aware death. It reveals the potential of human beings.

Mo Pai has 72 levels. These correspond to the chakras going up the body through 72 levels of the spine and brain, culminating at the crown of the head. The 72 levels begin with filling and freeing the tan t'ien, then merging yin and yang in the tan t'ien, and increasing the yang content of the tan t'ien as the chakras are opened one by one, level by level.

Patience, discipline, and perseverance open the way. The desire and commitment must be there.

It is a path that, once begun, one cannot leave. It changes one forever.

Theory of yin and yang

The method followed by the Mo Pai is millennia-old and very effective. You begin by filling up the body's 'energy storehouse' with solar energy; in Chinese, yang *ch'i*. This storehouse, the dantien (tan t'ien, elixir field), is located four fingers below the navel. Imagine this energy center as a sphere. It starts out empty, and is full of yang energy at the end of level one.

Accomplishing this is no easy task, because the only way is exclusively through meditation.You must be in actual meditation, a condition similar to the borderline between sleep and waking, for eighty-one hours, in order to fill the dantien.

When the typical practitioner attempts meditation, he actually achieves it for only three minutes during every hour of sitting. Therefore, completing level one can require 1,620 hours of sitting in the meditative posture. At an hour a day, it would take the average man four and a half years to conclude this stage of the training.

Following the completion of level one, the student begins compressing the yang *ch'i* in his dantien, in essence making it 'hard'. This is accomplished through breath retention and specific movements.

It is difficult. Our bodies have only so much energy, and we use that energy to compress the yang *ch'i* in our dantien. You have to be strong to do this training. Push too hard, and you drain away your very life force while trying to progress. Train too little, and you get nowhere. It is a matter of balance and requires patience, consistency, and perseverance. And the third level is even harder. We have said that the yin and yang energies are opposing forces. The student who finishes level two has enough yang energy in his dantien to begin 'snapping' the restraints holding the dantien in place, using the power of the stored and compressed yang. It is, in essence, like tugging hard to snap a piece of twine. The dantien is held in place by five cords that have a correlation in both the physical (yang) and spiritual (yin) realms. We can imagine them as strings, four on one plane diagonally opposing each other, and one center string perpendicular to those. To break the confines of the yin field you must break these strings one by one and, in doing so, allow the dantien (by then a hardened ball of compressed yang) to move around inside the body. When a student cuts the first four strings, he completes level three.

This is the peak that most people can hope for. Finishing level three endows the practitioner with superior abilities. Level three students cannot be cut with a knife when aware of the blow. *"I have personally witnessed a pellet from an air rifle fired at point blank range ricochet off the flesh of one brother student who had reached level three"*. Startling those at this level is dangerous, for their *ch'i* is governed by their emotions and flies to protect them. *"I have heard of three separate instances where students at level three killed the muggers who tried to assault them, despite their best intentions to restrain their power. Their hardened ch'i, governed by the emotions of men protecting their own lives, had blown out the aggressors' hearts; cursory investigations at hospitals simply showed that each of these men had died of a heart attack. I myself am always wary around brother students who are at a higher level, and make sure never to surprise them when we are training together"*.

Those at level three have other powers beyond this physical strength and a degree of physical invulnerability. When the strings of karma are cut, each student develops a particular ability according to his own psychophysical makeup. One man might be able to see six months into the future; another can heal various illnesses with his touch. There are no rules that govern this gift; it is up to Jodo, the Will of Heaven.

Beyond this point, only those with a yellow aura can progress to level four. These fortunates sever the last thread – the fifth – mooring the dantien and send their yang down to meet the yin that flows into their bodies through the perinaeum. After a time, the two energies rise together like lovers. The student yogi then seizes them by force of will and squeezes them into the vestibule of his dantien, where they coexist as *T'ai Chi*, the Supreme Ultimate.

The yin is a field that coexists with our yang space-time, the dark energy. It is a force that can absorb momentum and send it into 'nowhere'.

Gravity is a yin energy. Yin comes from the earth. There are several intrinsic yin energies in this world. One can bind a force to his *will* to accomplish feats of power. One can send momentum 'nowhere'. One can use this force to absorb the momentum of an air rifle pellet.

We have a distinct dynamism coursing through our bodies and which fuels our life force – the yang *chi*, the solar energy. Yang *chi* is hot. One can use it to perform pyrogenesis, the setting of things on fire. As an energy, it wants to go upward. It rises in the body. It does not want to settle in the tan t'ien, but wants to go to the top of the head and burst out. One can use this force to levitate.

Yang creates space and time and keeps it existing. Yang chi comes from above, from the sun and stars.

Space and time cannot exist within the yin field. In that field, the minds of all beings are interconnected and one. It is a collective mind. There is no separation in the yin field. Everything in the universe is connected in the yin field.

Yin *chi* enters our bodies from the earth through the point between the urinary tract and the anus (*hui yin*).

In level one meditation, you gather both yang and yin *chi*, but you put only yang *chi* in the tan t'ien. The yin *chi* goes elsewhere in the body. Yin *chi* is useless, unusable except for creating inner silence, until you complete level four.

Inside our bodies, yin and yang flow in equal amounts. These energies are opposites; they can never meet. They normally run parallel to each other, never letting each other go. Using yin and yang together is the secret of the power a Mo Pai practitioner has. By itself, yang cannot leave the confines of the body. Yin *chi* can. When the two are used together, yang *chi* can go beyond the body.

Yin energy can be used to absorb impact on the body. The momentum of objects can be absorbed.

A Mo Pai master is like a world-class athlete or a fighter pilot. Not everyone can reach that level, but some can. He is the result of a natural talent coupled with great discipline and relentless training.

Not only do you have to have the gift from birth, but you also have to suffer through decades of hard discipline to reach the prize. It is no easy task. Hardly anyone has what it takes to make it through to the end.

There are so many people on earth for this reason: human beings are like sperm; 16 million sperm are sacrificed for the creation of one child. A master of Mo Pai is one in a billion, or even rarer.

The tan t'ien has the ability to store vast amounts of *chi*. Energy is gathered from the surrounding universe and held in the tan t'ien. With perseverance and correct practice, the tan t'ien can be filled with chi.

If the *will* (*yi*) is concentrated, then the vital energy (*chi*) will follow it and become active. *Yi* is the most important; *chi* stands second.

The minute details matter in this training. One can train diligently but incorrectly, and then no progress will be made. Diligent students never miss a day, and put in many hours. Moderation and persistence are the keys to success. For us, training is everything. It doesn't matter how much you train; only **how** you train in whatever time you put in. One must train correctly.

In the end, stillness is the true key to success. One is still and fully in the present moment, here, now.

Balance the conscious and unconscious minds while meditating.

A state of total calm must be reached and made part of one's life.

To progress to the end of level four, one reverts to the primitive. One lives primitively in the wild. This is important. The mind must be utterly still for yin and yang to come together.

Neikung has always been for the few. Can you imagine the average man practicing for hours every day?

It is the Mo Pai healer's joy to treat those who have the karma to find him.

We all approach life in a way that reveals who we really are. No one is ever above this. Sometimes it is life itself that tests us, revealing to us our weaknesses.

Emotion is a yang trait, as are thoughts and feelings.

Chi kung uses only yang *chi*. It uses the channels close to the surface of the body. *Neikung* uses yin *chi* and yang *chi*. It uses the deep energy channels.

Spirits are all yin. They require a yin field to manifest. A place with strong yin energy will manifest spirits.

If one takes yang energy with him when he dies, he can think and feel and decide after he dies. Otherwise, he will simply watch and unconsciously react. Some have enough yang energy to feel and have emotions, but not enough to wake up in death and know they are dead. Not enough to really think. Not enough to reflect. Not enough to be self-aware.

Death is like dreaming. Taking yang energy into dreaming means that one can consciously dream. Lucid dreaming means lucid death.

Both yin and yang are physical forces. Both are present in everything that is alive. Dead objects like a chair only have yang.

Yin and yang exist in opposition to each other. The interaction of the two fuels our life force. That interaction defines the very nature of reality and existence.

Everything on the earth is yang, but the earth itself is yin.

The *chi* that we are moving through, and even out of, our bodies, is yang *chi*. The yin *chi* acts on it, pulling it downward, grounding it, attracting it to manifest, encompassing it, holding it, releasing it.

Yin and yang course in parallel through the bodies of everything alive. The heart circulates *chi* through the body. The mind directs the *chi*. The tan t'ien stores the *chi*.

Chi travels directly to the heart when it is put into someone. Too much *chi* to the heart causes a heart attack.

Chi kung means *chi* is close to the surface, travelling in the meridians and through the acupuncture points. *Nei kung* is internal, connected to the tan t'ien, the deep tendons, the bone marrow, and the reproductive system. This develops internal power. The heart plays a crucial role.

Yang *chi* has mass. Yin *chi* has no mass. It is the absence of everything, a sort of vacuum. Nothingness. Emptiness. The negation of existence. It is a condition beyond space and time. Yin comes from the earth's core. The planet's core delivers yin energy to us so that life can exist. There is yin force in meteorites, because these come from the cores of destroyed planets. Yin is the life force. Yang is the energy that yin holds together. Yin is the vacuum of outer space.

The two forces clash. One can use the ways they clash to perform feats of power.

Understanding how yin and yang function and interact makes meditation, the cornerstone of the practice, possible. Yin silences the mind.

Yang is the conscious, yin the unconscious.Yin holds past baggage.Yin is disconnection from the conscious but it still has an effect.

We think with our bodies. Every cell is involved in personality, decisions, thoughts. The mind is not confined to the brain.

When these two primal forces are squeezed together, a charge of incomprehensible power is generated. The finite, yang, is joined to the infinite, yin. This is the state of *T'ai Chi*.

There are 72 levels in Mo Pai. Level 72 is the condition where emptiness is form and form is emptiness. The essential nature of the universe is discovered.

Jodo is the Will of Heaven. It is the ultimate decider. Every living thing must submit to it. Jodo directs the universe in all its aspects. Everything is the forces of nature, and a sage aligns himself with the forces of nature.

Heaven dispenses justice in due course, according to each spirit's karma.We are governed by two forces, *jodo* and *karma*, the consequence of desire and action. Karma reflects the decisions we make every day. Both good and bad karma must have a balancing result or consequence.

After death, one enters into either the white yin wave or the black yin wave. The white is wish-fulfilling, and those with good karma enter it. The black is suffering and darkness, and those with bad karma enter it. Neither state is permanent, and eventually, when karma is balanced, the spirit shoots up to God.

It is difficult to become powerful, but twice as difficult to become powerful and good. Yet, this is what we must do.

Jodo is what says who can be a master of Mo Pai. Within jodo, we create our karma. When we align with jodo, with the Will of Heaven, our karma is good. One must rise above his own emotions, his likes and dislikes, to serve the universe as a whole. He must place humanity above his own loves and desires.

If you are emotional or frightened, the yin will not be stable and will not absorb momentum as readily. Yin protects you better when you are calm.

You can only have as much yin in the body as there is yang in the body.

The tan t'ien is the lowest chakra capable of storing yang energy. The chakra at the base/tip of the spine, the *hui yin*, relates strictly to yin energy. The *hui yin* is the highest chakra for yin energy. Yin cannot go to any higher chakra or it will kill one.

When the strands of the tan t'ien are severed, the tan t'ien becomes a mobile ball filled with great amounts of yang *chi*. This ball is sent down to the *hui yin*. Yin and yang energies rise together and the state of *T'ai Chi*, the Thunderbolt, is established at the former tan t'ien location.

The human being is forever altered at this instant. He has the ability to warp space-time. That which is beyond space-time is now an integral part of his being. He has superhuman strength and can discharge energy at *will*.

But one must harness one's sexual energy and live in celibacy. Sexual desire is a tremendously strong state. The task is difficult. If one has sex, training is halted for three days afterward. Sex means that access to the power of the tan t'ien is lost for a time. Celibacy means effective training. The results are undeniable, and there is no way around it. It keeps the gates of the tan t'ien open so that one can gather and compress energy.

For each level after level three, when the tan t'ien is made mobile, the energy doubles.

We are our bodies. We are also spirits. There is the yang body and the yin body. Out-of-body experiences are the awareness moving from the yang body to the yin body. One can learn to do this at *will*.

LEVEL ONE

Tan t'ien is empty.
Fill tan t'ien with yang energy.

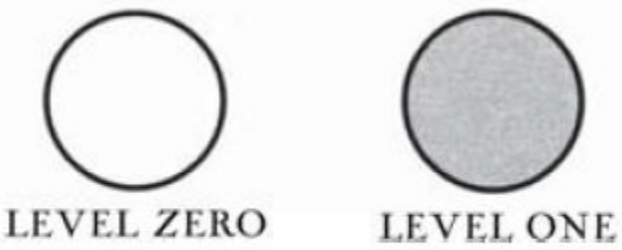


Fig. 1. The dantien is empty at Level Zero (left) and full of yang energy at the end of Level One (right).

Full lotus position or half lotus. Back straight and supported. Top of head to the sky, base of spine touching the earth.

Meditation of inner silence / somnambulist state / forget the daily self.
Focus on tan t'ien and pull yang energy in with the breath. Breathe slowly and deeply from the abdomen / tip of tongue to palate.
Slow down breathing and pulse.

All this is accomplished by moving more and more into yin consciousness.

In actual meditation, there are no thoughts and no sense of time. There is no awareness of self. It is like being a baby in the womb, there and yet not there. It is to be on the borderline between sleep and waking; between consciousness and unconsciousness.

Pointers

81 hours of meditation.

No sex, transmute sexual energy.

Tan t'ien feels full and gets hot.
Channels fill instantly.

Begin to stabilise an aware and undisturbed mind. Maintain it always, through any confrontation and challenge; through expected and unexpected events.

The emotional state should become calm and alert. Things should be easy and fun, no matter what they are. Calm the conscious mind.

Use yin energy to bring the unconscious to bear on the conscious mind. Silence it with a yin field. Then the opening into meditation happens by itself.

Relax and surrender to the Infinite Eternal. The yin draws the yang down.

Rather than suppressing emotion, go to the unconscious and transmute emotion into what it really is: feeling. Emotion is simply disconnected feeling. It is the conscious manifestation of unconscious baggage which needs resolving.

Meditation can only be achieved when the body, mind, emotions, and *chi* are all balanced. All 'lie flat and even' and then converge to one point. Meditation is true when it is one-pointed and undeviated. If one takes precedence over the others, it rises, and the four are no longer 'lying flat'. Then meditation cannot be accessed.

Choose a safe place where you won't be disturbed.

Silence the mind, calm the emotions (let go of the world of people), be in the body, relax the body, and focus on the tan t'ien and the breath. Surrender to the universe. Use yin to draw down the yang and store it in the tan t'ien.

Do not talk about meditation with anyone. Keep it unspoken.

LEVEL TWO

Tan t'ien is full of yang *chi*.
Compress the yang *chi* and double the *chi* content in the tan t'ien.

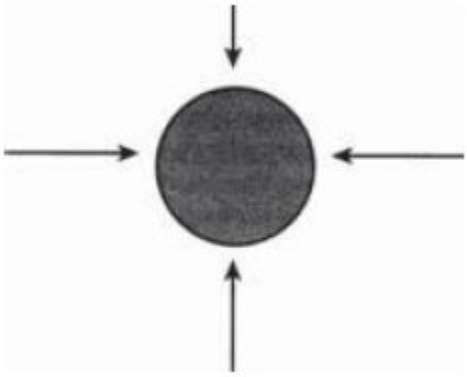


Fig. 2. Compressing yang ch'i in the dantien

Use reverse breathing to physically compress the yang *chi*.
Continue level one meditation to pull in more yang *chi*.

Pointers

Yang *chi* is condensed and under pressure in the tan t'ien. Yang *chi* can then be pushed out of the body through the channels. Move more *chi* at once through the body channels. Widen the channels.

No sex to complete this training.

Reverse breathing

Breathe deeply in through the mouth as you lower your diaphragm, keeping abs as they are. It will feel as though your breath is actually sliding down your back and filling the abdominal cavity with pressure. This pressure compresses the *yang c'hi* in the tan t'ien. Exhale through the nose and relax the belly, and let the belly out.

The *hui yin*, as you inhale, is gently pulled up from the inside.
As you exhale you let the perinaeum drop and relax.

LEVEL THREE

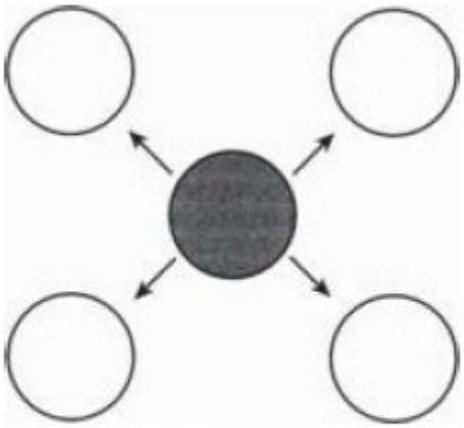


Fig. 3. The completion of Level Three: cutting the first four cords holding the dantien and breaking the confines of the yin field

Half lotus with both hands in prayer over heart.
Relax hands and balance the forces of yin and yang in the lower abdomen.

First create the balance and know your lower abdomen before trying to set yin and yang against one another.

Tan t'ien is filled with compressed yang *chi*.
Move the tan t'ien to break or snap the 'strings' that hold it in place.
Move the tan t'ien around inside the body. One hand at the abdomen cupped upwards and the other hand beginning to push forwards.

Breathe into the chest and drop it to the tan t'ien.
Hold the breath and push with hard force, as though you are pushing a car as strongly as you can.
Pull back with the same strength.
Do many reps while holding the breath.
Repeat reversing the hands.
Then repeat pushing sideways.
Then alternate hands.
Then push backwards.
Then alternate.

Pointers

When you pull back your palm should be facing down with open palms but still keeping your thumb and forefinger closed.

Pull back like you are rowing hard with one hand, using all your strength, without closing the fist. Your chest, arms, and abs should be very tense.

You are breathing into the chest as you do this, while contracting the abs.

The idea is to move the condensed ball of *chi* across your belly, first from the front to the right, around the waist, then to the kidneys. Also it should go to the left, as well as from the tan t'ien to the lower back (*mingmen*). The lower back to the tan t'ien is the last cord you have to sever.

Then it is time to meet yin with yang.

A yellow aura is that of a person who is at complete peace with the universe. In our school, one must have attained this tranquility to pass on to level four. The heart, the emotions, must be in total harmony with the universe.

Four strings of five must have been snapped.

You should have gained physical strength and a degree of invulnerability to attack or harm. You should have gained some spiritual ability, like healing with the hands or *seeing*.

Collect and compress more yang *chi*, and widen the channels even more.

Level three is difficult to pass. It requires at least three hours of meditation a day.

LEVEL FOUR

Tan t'ien is free to move and is filled with condensed yang *chi*.
Yin and yang *chi* are combined into one *chi* that sits in the tan t'ien.

Fig. 4. T'ai chi: yin and yang together in the dantien at the end of Level Four

Build yin *chi* and hold it.
Use your mobile tan t'ien and move it down to your *hui yin* to collect yin *chi*.

After a time, months or years, the two rise together. They float around inside the body. The pain is incredible, constant, unbelievable. Only if you have the discipline to ignore great pain can you control the two energies and put their power inside your tan t'ien.

Grab both energies with the *will* and force the two together in the tan t'ien. They are squeezed together, forming the *T'ai Chi*.

If you are successful, by forcing the two together, you also force them to react. They repel each other. This is how the spark, the Lightning Bolt between the two is generated.

If you are unsuccessful, you will die.

Pointers

There is no point doing this training unless you are ready to die for it.

There is a precise method for bringing the two energies together.

Completion of the inner battery (fusion of yin and yang).

Create the strong *chi* force.

In level four, we gather as much yin energy as we have gathered yang (there is no yang addition here, this is the fusion) and then yin rises up into your body. You must force it into your tan t'ien. This is the dangerous part.

Hold it there for at LEAST 10 minutes.

This is the phase that if you aren't strong enough in ALL areas, this WILL kill you.
If you can't take the pain of it, this WILL kill you.
If you can't force it into your tan t'ien, this MAY kill you.

'You do have some time; even master Chang didn't do it on the first time. He made three attempts and was successful on the third attempt.'

If your body is not strong enough (e.g. heart problems from levels 2/3), work on it until you are healed before going on to level four.

Distance strikes start to become more possible. Out-of-body experiences start to occur.

It is like riding a bucking bronco. It is very hard to hold on, and fainting may occur. There is so much power.

The yin and yang *chi* come together in the tan t'ien, and it is like a lightning bolt in the belly. The two must be held on to and then forced into the very center of the tan t'ien. At that point the power is yours for life.

You become weak in the endeavour. You coax the two energies to go together like lovers, positive and negative. Ignore the pain. Don't focus on it. If you do, it will become too much. It is almost unbearable. Grab the power and hold on to it; bring them together in the tan t'ien. Force them in together.

When this is done, you have the battery, but then you have to 'hook up the cables'. It is only after level five that the power starts to be used. How powerful you become depends, at first, on how many 'cables' you can hook up. It becomes more complicated as you go on.

When you pass level four, you can take all your yang *chi* with you when you die, and retain both the self-aware state and your powers.

LEVEL FIVE

Practice moving your source *chi* and compressing it just like the previous levels. This will double your power.

Level five is almost like level two. Your now-combined yin and yang that sit in the dantien {source *chi*), is compressed to double the power and put in half the space.

This is done standing, as level four is mostly done sitting. At level five, you compress your source *chi* standing.

Horse stance, bottom (L) hand cups abdomen palm upwards; top (R) hand at center of chest, palm faces sideways, with fingers pointed up, thumb bent, touching index finger. Hips tuck in a little to make sure back is straight with tail bone. Reverse breath, hold breath after inhale and force air/*chi* down to bottom of tan t'ien and push hard, while pulling up on *hui yin*.

You should feel 'electricity' during compression in the dantien.

Demonstrations of power are possible at this level. *Chi* can leave the body and be felt by the casual observer.

After you pass this level, it is said you have the power of 8 normal men. At level six , the power is that of 16 normal men. And so on. Power increases exponentially at every level.

Mo Pai oath (code of conduct with power)

1. To never charge money for teaching or healing.

2. To never draw blood or harm in any way.

3. To never use power to show off. To never demonstrate it to anyone except students.

4. To never use the power for evil purposes, only for good.

Lineage

Bodhidharma (Ta Mo), Shaolin temple by way of India, originator of chi kung

Chang San Feng, Wudang mountain by way of Shaolin temple, originator of neikung, creator of T'ai Chi

Mo Tzu, founder of Mo Pai

Pai Lok Nen, (Pai Sifu), teacher of Liao Tsu Tong

Liao Tsu Tong (Liao Sifu), teacher of John Chang

John Chang (Chang Sifu)

The Dream Wanderers of Borneo

The dream wanderers of Borneo

The Punan of Borneo are a semi-nomadic community of mystics and dream wanderers. The Punan know they have two souls – the physical, emotional, thinking soul (*tonal*), and the dream wanderer (*nagual*).

The dream wanderer in each person is awakened by a special ritual-ceremony. The community gathers after dark in one house. There are no lights. They sit close together and sing a mantric melody, harmonising in a dissonant way, like different melodic vibrations which unify at times into the same vibration. All sing the same mantra-melody but have slightly different start times, like overlapping falling dominoes, and all harmonise on the ending root note; then the staggered starting notes, one after another and a few after a few, begin again, and again harmonise at the held end note. They all seem to flow into a growing pool of that last held note, where the many become one. The mantra-melodies of all the individuals come out of the one and go back into the one.

The shaman of the tribe leads the song. This song is a language which comes from inside one, while in trance. They call it 'the language of before being born and after dying'. It can awaken our dream wanderer and cause aware dreaming. The whole tribe joins the song and many will go into gentle yet deep trance, a dreaming-awake. This is the effect of the mantra-melody-vibration coming out of and going back into the unity of the held root note. The shaman *intends* the awakening of their dream wanderers. The tribe joins him in that *intent*. They sing in inner silence.

The result of the ceremony, after one goes to sleep later that night, is a lucid dream which brings knowledge. It will be unmistakable.

The Punan are a people who 'psycho-navigate' their way around the dense Borneo jungle, a pathless, tangled, completely high-canopied universe, with the help of visions and lucid dreaming.

In sleep and in special trance, the dream wanderer travels, sees with different eyes, sees the pathway of wild animals or lost people.

The Punan own little and share everything. They find the whole idea of private property to be nonsense. They are kind and loving toward each other. They are in total harmony with their environment. Their children are sane, unneurotic, kind, creative, and happy. Their community relationships are secure, intimate, supportive, and respectful. They are impeccable artisan-weavers, musicians, dancers, philosophers, hunters, and warriors. They have an innocence, an honesty of being. They epitomise everything good about human beings. They are models of what humans can be.

They focus culturally on the deity of **Ahping**, which is the tree of all life. All life is part of this tree or network of life, all interdependent; in fact, all one. This is the great 'tree' of awareness and life force. No being is separate from any other, because all awareness is one entity, one life, which assumes the appearance of being separate beings.

Ahping is portrayed as female, with a body of tendril-branches that have grown to infinity. She is giving birth; her face is serene and happy; she is the cosmic awareness and life force, bringing all beings into existence, beings which appear separate but who in fact are inseparable parts of her. There is *only her*.

Her face can be seen everywhere, all around us. She has innumerable faces, including our own.

According to the Punan, we all have a dream wanderer, but most of us spend our lives among the roots of the world. But our dream wanderer can learn to move through the upper branches of the tree of life – the body of Ahping.

Sometimes the tree speaks through the shaman.

The shamans of this community are adorned with beautiful brass earrings and beads and feathers, and are heavily tattooed with images of their spiritual life; with images of Ahping, the tree of all life, the Great Spirit. What sets these men apart is the quality of their gaze and their voice. They are the philosophers of the community, and they possess the healing touch. When they lay their palms on the head, one feels a warm current trickling through the head and down the spine.

The Punan tattoo the image of Ahping on their bodies, so that no matter where they travel in the tribes of man, they have a reminder, of the one tree that is all life.

The Punan dream wanderer is a meditational discipline for, in Toltec terms, moving the assemblage point to the position of silent knowledge. It corresponds to the Kuji-In Zai and Zen. It is *dreaming* and *dreaming awake*; heightened awareness; out-of-body (silent knowledge); it is unity; it is *seeing*; and it fits perfectly as a vehicle that aids the task of *dreaming*. It has great beauty, simplicity and effectiveness. Its best feature is its authenticity and ancientness, and the *dreamer* can use that mood to give actuality, momentum and impetus to his *dreaming*. That mood of ancient authenticity can be usefully brought to bear at particular key topics/phases of the *Way*.

The Way of the Three Treasures

The way of the three treasures

The way of the three treasures (Chinese Taoist / Wudang T'ai Chi) is a way of ascention, as a being of energy, to enlightenment. It is the fundamental Chinese art of self-mastery based in *seeing* and healing through energy, and its goal is realization of the full human potential and union with the All.

The three treasures are jing, chi, and shen. Jing is our sexual energy; chi is flowing energy, directed core energy; shen is our spirit (our energy body, our *dreaming* body), brought to conscious awareness.

The *way* is progressive, first completing the microcosmic circuit, then the macrocosmic circuit, then building yin energy in the base (perinaeum) yin collection center and yang energy in the tantien yang collection center, then directing that energy through meridian channels; then widening the channels as more energy is stored and set in motion; then specific chikung and neigung meditations, which direct and condense the chi, exercising its capabilities.

As we do this, we set about harmonising the three centers (revelation of our buddha nature); then we can ascend to unity consciousness, in peace and power, as spirit.

Shen training is *dreaming* meditations. the 'double' is eventually manifested in the daily world, and the practitioner merges their *intent* and *will* with the Will of heaven. Power riding on power, little dragon and Great Dragon.

History of Taoism

Very little is known about the Taoists, even in China, because they carried out their practices in utmost secrecy. Not because their practices were dangerous and had to be hidden, but simply because one very important aspect of their self cultivation was withdrawal from ordinary society to cultivate a point of view radically different from most people.

The Taoist alchemists and those who practiced T'ai Chi C'huan were, in their day, extremely secretive. While secrecy may protect and preserve knowledge, it also has the effect of generating misunderstanding.

Because of their reluctance to discuss their ideas with outsiders, a great deal of confusion has surrounded these Taoist groups. One important misconception concerns the actual purpose of the practice of 'alchemy'. Typically when speaking of alchemy, the idea of transmuting base metals into gold springs to mind. Nothing could be further from the truth. It is a **metaphor**.

Like their western counterparts, the Chinese alchemists were interested in discovering the secrets of long life, perfect health, superior knowledge, the cultivation of spirit, and even immortality, not the conversion of base metal to gold.

In fact, the language of the alchemists and the whole idea of transmuting metals was developed to mislead anyone who inadvertently overheard a Taoist conversation or read one of their treatises.

In time, Taoism integrated with Buddhism.

History of Buddhism in China

Buddhism is said to have traveled into China along the Silk Road in the first half of the first century AD. Its rise to prominence grew in proportion to the increasing traffic along the Silk Road, so that by the Tang dynasty (618-907AD) when China's capital, Chang'an, was one of the world's most prosperous cities, Buddhist translations were for the first time accessible. It was during this period that a new variant of Buddhism arose, which used elements from Daoism to beget a quintessentially Chinese variation of the Indian import. This new school came to be known as the Chan, or in Japan, the Zen school.

About Buddha

The historical Buddha, Shakyamuni or Gautama Buddha, lived about 2,500 years ago in India.

Prince Siddharta Gautama was born as a prince in what is now called Lumbini in Nepal. The King wanted his son to be his successor and tried to keep him far away from all matters of life that could disincline him to a spiritual life. Gautama at first spent his life in his father's palace, surrounded by all the possible luxuries of the time. He proved to be a special child, being quite intelligent as well as an excellent sportsman. He married a beautiful woman who he loved, and they had a son.

When Gautama was 29 years old, he discovered there was much suffering in the world around him. Traditionally it is explained that he suddenly recognised the problems of sickness, old age and death when visiting the city. Being shocked by the suffering of all living beings, he decided to search for a way to end it. He left his wife and child, the palace and even his royal clothes, and started out on a spiritual quest.

Gautama studied under various teachers and followed their practices until he mastered them all. His first teacher was Alara Kalama who taught a form of meditation leading to an exalted form of absorption called 'the state of no-thingness', a state without moral or cognitive dimension. Gautama saw this was not going to solve suffering, and continued his search.

His next teacher was Udraka Ramaputra, who taught him meditative absorption leading to 'the state of neither perception nor non-perception'. Again, Gautama realised this was not the state he was looking for.

Next, he tried extreme ascetic practices at Uruvilva in North India, with five other ascetics who became his followers. In the end, Gautama nearly died of starvation.

After about six years of searching, he realised that just wearing down his body did not generate new insights, but rather leads to weakness and self-destruction. When he decided to give up extreme asceticism, his five students left him.

He then sat down in a place now called Bodhgaya (North India) under a Bodhi-tree and decided to remain there until he discovered the truth. Forty days and forty nights later, he became a fully enlightened Buddha. This means that he had the insight of how to end suffering and embodied it. With this, he realised the true nature of existence and suffering, and how suffering can be ended.

Seven weeks after enlightenment, the Buddha gave his first discourse in Sarnath, near Varanasi. Here he taught the four noble truths. The Buddha continued to teach during his life, until passing away at the age of 81.

The Buddha once summarised his entire teachings in one sentence:

"I teach about suffering and the way to end it."

The main disciples of the Buddha are also known as the Great Arhants: Shariputra, known for his understanding of the Abidharma teachings; Maudgalyayana, known for his psychic powers; Mahakashyapa, the great ascetic; and Ananda, the personal attendant of the Buddha who recalled every word the Buddha spoke.

It is interesting to note that Gautama Buddha was first a member of the ruling (enslaving) class; he is the example of what can be accomplished when someone from that class decides to help the people instead of enslaving them. The enslaving class in fact has the power to heal the world, but declines to do so; instead, they work against that possibility. Their 'acts of altruism' (for example, the Bill Gates Foundation's huge donation of 10 billion dollars to vaccinate the third world) are merely self-serving, designed to further the agenda of human enslavement and benefit their fellow slavers.

Even seemingly benign endeavors by foundations, such as the fight against infectious diseases, can best be understood when located in their specific historical and social contexts. Schools of tropical medicine were established in the US in the late 19th Century with the explicit goal of increasing the productivity of colonised laborers (slaves).

Precisely this reasoning underlay the formation of the Rockefeller Foundation, which was incorporated in 1913 with the initial goal of eradicating hookworm, malaria, and yellow fever. In the colonised world, public health measures encouraged by Rockefeller's International Health Commission yielded increases in profit extraction, as each worker could now be paid less per unit of work, "but with increased strength was able to work harder and longer and received more money in his pay envelope."

In addition to enhanced labour efficiency, Rockefeller's research programs promised greater scope for future US military adventures in the Global South, where occupying armies had often been hamstrung by tropical diseases.

As Rockefeller expanded its international health programs in concert with US agencies and other organisations, additional advantages to the imperial core were realized. Modern medicine advertised the benefits of capitalism to 'backward' people, undermining their resistance to domination by imperialist powers while creating a native professional class increasingly receptive to neocolonialism and dependent on foreign largesse. Rockefeller's president observed in 1916: "For purposes of placating primitive and suspicious peoples medicines have some advantages over machine guns."

Despite annual revenues approaching $1 trillion, the global pharmaceutical industry has lately experienced a critical decline in the rate of profit, for which it lays most of the blame on regulatory requirements. A US think tank has estimated the cost of new drug development at $5.8 billion per drug, of which 90% is incurred in phase III clinical trials mandated by the US Food and Drug Administration and similar agencies in Europe. (These are tests administered to large groups of human subjects in order to confirm the effectiveness and monitor the side effects of new vaccines and other medicines). The international business consulting firm McKinsey & Company called the situation 'dramatic' and urged Big Pharma executives to "envision responses that go well beyond simply tinkering with the cost base", primarily the relocation of clinical trials to emerging markets, where drug safety testing is seen as relatively cheap, speedy, and lax.

It is in this specific context that BMGF's intervention in the distribution of certain vaccines and contraceptives must be seen. Heavily invested in Big Pharma, the Gates Foundation is well positioned to facilitate pharmaceutical R&D strategies tailored to the realities of the developing world, where "to speed the translation of scientific discovery into implementable solutions, we seek better ways to evaluate and refine potential interventions, such as vaccine candidates, before they enter costly and time-consuming clinical trials." In plain language, BMGF promises to assist Big Pharma in its efforts to circumvent Western regulatory regimes by sponsoring cut-rate drug trials in the periphery.

Africa soon experienced an unprecedented increase in health research involving humans, who were typically "poverty-stricken and poorly educated"; the results were predictably lethal. In 2010 the Gates Foundation funded a phase III trial of a malaria vaccine developed by GlaxoSmithKline (GSK), administering the experimental treatment to thousands of infants across seven African countries. Eager to secure the WHO approval necessary to license the vaccine for global distribution, GSK and BMGF declared the trials a smashing success, and the popular press uncritically reproduced the publicity. Few bothered to look closely at the study's fine print, which revealed that the trials resulted in 151 deaths and caused 'serious adverse effects' (eg. paralysis, seizures, febrile convulsions) in 1048 of 5949 children aged 5-17 months.

Similar stories emerged in the wake of the Gates-funded MenAfriVac campaign in Chad, where unconfirmed reports alleged that 50 of 500 children forcibly vaccinated for meningitis later developed paralysis. Citing additional abuses, a South African newspaper declared: “We are guinea pigs for the drugmakers.”

It was in India, however, that the implications of BMGF’s collaboration with Big Pharma first rose to widespread public attention. In 2010 seven adolescent tribal girls in Gujarat and Andhra Pradesh died after receiving injections of HPV (human papilloma virus) vaccines as part of a large-scale 'demonstrational study' funded by the Gates Foundation and administered by PATH. The vaccines, developed by GSK and Merck, were given to approximately 23,000 girls between 10 and 14 years of age, ostensibly to guard against cervical cancers they might develop in old age.

Extrapolating from trial data, Indian physicians later estimated that at least 1,200 girls experienced severe side effects or developed auto-immune disorders as a result of the injections. No follow-up examinations or medical care were offered to the victims. Further investigations revealed pervasive violations of ethical norms: vulnerable village girls were virtually press-ganged into the trials, their parents bullied into signing consent forms they could not read by PATH representatives who made false claims about the safety and efficacy of the drugs. In many cases signatures were simply forged.

An Indian parliamentary committee determined that the Gates-funded vaccine campaign was in fact a large-scale clinical trial conducted on behalf of the pharmaceutical firms and disguised as an 'observational study' in order to outflank statutory requirements. The committee found that PATH had “violated all laws and regulations laid down for clinical trials by the government” in a “clear-cut violation of human rights and a case of child abuse.” The Gates Foundation did not trouble to respond to the findings but issued an annual letter calling for still more health-related R&D in poor countries and reaffirming its belief in “the value of every human life.”

A hugely risky contraceptive, Pfizer’s Depo-Provera, received the Gates Foundation imprimatur for distribution to poor women worldwide. In the US and India feminists fought against approval of the injectable drug for decades due to its alarming list of side effects, including infertility, irregular bleeding, decreased libido, depression, high blood pressure, excessive weight gain, breast tenderness, vaginal infections, hair loss, stomach pains, blurred vision, joint pain, growth of facial hair, acne, cramps, diarrhea, skin rash, tiredness, and swelling of limbs, as well as potentially irreversible osteoporosis.

Hence Pfizer stands to benefit enormously from a Gates-sponsored program, announced with much fanfare at the 2012 London Summit on Family Planning, to distribute the drug to millions of women in South Asia and sub-Saharan Africa.

Behind BMGF’s coordinated interventions in pharmaceuticals, agriculture, population control, and other putatively philanthropic concerns lies a broader agenda. In a recent interview Bill Gates briefly strayed off-message to warn of “huge population growth in places where we don’t want it, like Yemen and Pakistan and parts of Africa.” His use of the royal plural here is revealing: in spite of much rhetoric about 'empowering poor people', the Foundation is in fact fundamentally concerned with reshaping societies in the context of ruling-class imperatives.

Contrast this with the life of the Buddha, who really did devote his life to actually alleviating the suffering of the masses. If Bill Gates had done the same, rather than being lauded by the elite, they would probably have had him killed. Gates has a 'good reason' and a **real** reason to do what he does, and the 'good reason' is simply a smokescreen for the real reason; Buddha's good reason and real reason were one and the same.

Gautama Buddha stopped being a slaver, and tried to free the slaves. He was a man of true conscience, who was moved by the suffering of the people, and who decided to help them. That was his agenda, and he had no other.

'Buddha' means 'the awakened one' or 'the enlightened one'.

The way of the Buddha

The way of the Buddha is heart-based wisdom from concentrated meditation (inner silence).

1. Ethicality. Kindness, empathy, respect, service to life (middle dantien).

2. Concentration. Entering into, and remaining in, the meditation state (upper dantien).

3. Wisdom. Insight of the bare truth; words and actions based in the bare truth (lower dantien).

Discussion

All things are impermanent.

There is unsatisfactoriness, suffering. The self (the separated 'me') is what suffers.

There is no-self (daily self is illusory; emptiness). Therefore, suffering is illusory.

Reality is empty of a permanent, separate 'me'.

The four noble truths

1. There is suffering.

2. The cause of suffering is wanting.

3. Suffering can end (the end of the wanting 'me').

4. The eightfold path is the means to end suffering.

The eightfold path

The eightfold path consists of eight practices: right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, and right samadhi (meditative absorption or 'union').

1. Right view: our actions have consequences. Death is not the end, and our actions and beliefs have consequences after death. The Buddha followed and taught a successful path out of this world and the other world (heaven and underworld/hell).

2. Right resolve or intention: the giving up of homelife, and adopting the life of a religious mendicant in order to follow the path; this concept aims at peaceful renunciation, into an environment of non-sensuality, non-ill-will (to loving kindness), away from cruelty (to compassion). Such an environment aids contemplation of impermanence, suffering, and non-self.

3. Right speech: no lying, no rude speech, no telling one person what another says about him.

4. Right conduct or action: no killing or injuring, no taking what is not given, no sexual acts, no material desires.

5. Right livelihood: beg to eat, only possessing what is essential to sustain life.

6. Right effort: preventing the arising of unwholesome states, and generating wholesome states, the *bojjhaga* (seven factors of awakening). This includes 'guarding the sense-doors', restraint of the sense faculties.

7. Right mindfulness: 'retention', being mindful of the teachings that are beneficial to the Buddhist path. Never being absent minded, being conscious of what one is doing.

8. Right samadhi: mindfulness. Concentration or one-pointedness of the mind, and supplemented with meditation which aims at insight. Unity consciousness.

Discussion

Suffering comes ultimately from our mind.

Although suffering is always present in cyclic existence, we can end this cycle of problems and pain, and enter nirvana, which is a state beyond all suffering.

The third noble truth is the fact that suffering and the causes of suffering are dependent on the state of our own mind, so if we can change our own mind state, we can also eliminate suffering.

The reasons for our actions that cause harm to ourselves and others, are delusions.

When we possess the proper wisdom (conventional and ultimate), we can rid ourselves of delusions, and thus all our problems and suffering. When this process is complete, we can leave cyclic existence and enter the state of nirvana, free of problems.

The real way of meditation isn't found in any method, but in the living experience of *presence*, in its bliss, clarity, peace, and most important of all, complete absence of grasping. The diminishing of grasping in oneself is a sign that the being is becoming freer from 'me'. And eventually, there will no longer be a barrier between 'me' and 'you', 'this' and 'that', 'inside' and 'outside'; the being will have come, finally, to its true nature, the state of non-duality.

The three dantien

Although we mainly focus on the lower tantien (referred to as simply 'tantien' or 'dantien'), there are three dantien, each at the core of the body at its particular height. The lower dantien is, however the true central core of our being, the center of our life force, the residence of our spirit.

1. Lower dantien (core of lower abdomen/womb)

2. Middle dantien (core of torso/solar plexus/heart)

3. Upper dantien (core of head/ego space/mind)

Harmonising the three dantien

This is a very effective and simple exercise. We gather the cosmic energy, concentrate it, then use it to fill and harmonise the three dantien (lower, core; middle, heart; upper, head). The upper dantien is related to intellect and decisions, the middle with feelings and emotions, and the lower with actions, power, and balance.

1) Stand comfortably with feet shoulder width apart. Relax and feel energy inside the body. Breathe through the nose into your lower belly. Realize that you are surrounded by cosmic energy, and that you are at the center of that cosmos.

2) Inhale. The arms open to the sides with the palms turning upwards. Gaze up and out into the heavens. Open the five extremities' energy centers – the bottoms of the feet, the two palms, and the top of the head. Use your imagination at first until you really feel it.

Note: After the initial inhale, breathe naturally and deeply. Don't worry about coordinating the breath and movements. It will happen naturally.

3) The arms close, gathering the energy towards the top of the head. Stand tall.

4) The arms concentrate cosmic energy at the opening to the head (bai hui). The body starts to squat a bit. Focus this energy using your mind and feel fullness between your palms and the top of your head. Hold this for a moment.

5) Lead the energy down through the top of the head to the upper dantien at the level of the middle of the forehead. Continue to lower the body. The palms face the forehead. Feel the forehead fill and open. Take a breath and let this space expand. Enjoy the feeling of unity with the life force.

6) Next, let the energy flow downward to the middle dantien in the center of the torso, at the level of the solar plexus. Continue to lower the body. The palms face the heart. Take a breath and enjoy the feeling of love for your fellow inhabitants of the earth.

7) Let the energy flow downward to the lower dantien in the lower belly. The body is at its lowest point with the knees just covering the toes. The palms face the space just below the belly button. Take a breath and feel strength and balance, as well as physical well-being.

8) Let the arms relax down by the sides and stand up. Allow the energy to circulate freely throughout the body and feel the peace of being united with the life force. Pay special attention to the three centers of energy in your body – how they feel as separate areas, and how they harmonise together.

Harmonising the three dantien in Buddha nature

Harmonise the three centers in buddha nature (aligned with the Will of heaven - yi aligned with tian). That is, bring mind, feelings, and actions into harmony with natural law. Harmonise each dantien one by one, then unify them as one in *intent*. Then, as energy, we are in harmony with the Will of the supreme being, *intent*, the Great Spirit.

There is only energy and the Law, the Will of heaven.

We have the pure nature already, this reality exists in us now, it is born with us.

Hsing kung / ming kung

These two cannot be separated, but must be unified in sincerity.

Hsing kung

1. Repent. Wrong or bad deeds really hinder progress.

2. Use meditation to end desire in the mind, and thus be at peace.

3. Stop reflecting on the self-image, on the social 'me'. It is not real, only thoughts we have been taught to think and believe in.

4. Realise that that 'me' ends at death.

5. Erase the separation between self and other. All lives are one life, all things are the same thing, there is only one thing, one life (the All, the supreme being), and there is no separation in truth; 'me' creates an illusion of separateness.

Ming kung

1. Do good without any thought of personal reward. Unselfishness, service to others. Don't use others or do any harm.

2. Cleanse your being of all bad habits (addictions). It is at this point that we can see how serious we are (or not).

We just have to wait patiently until the mind gives up and the body relaxes. During this time, we are very careful to not be reactive (get angry with anyone over anything), preserving our own peace and the peace of others.

Whether dependency on a person or drug or whatever, it is the same process.

3. Take all hardship without complaint.

4. Cultivate a consciousness that has no anger. Anger exhausts the energy needed for the spirit.

5. Aid others in coming to spiritual understanding (the Great Work of the Bodhisattva).

Discussion

How we conduct ourselves in the world is a reflection of what we have become internally. Knowing this is knowing Tao (the way).

The way of the Tao

T'ai Chi, the way of the three treasures, or the way of the supreme ultimate, is designed to allow the movement of our consciousness from jing to chi and chi to shen. This is accomplished through a very specific process.

The philosophy of flow

Wu wei means non-action; effortless action, action in non-action. Wu wei is the state of flow, referred to as 'the zone' by elite athletes. When athletes are in the zone, they engage in action without striving, moving through action almost effortlessly. There are no extremes, no worry, no ruminations. Everything seems to flow naturally.

The state of flow, like the state of no-mind, is applied to every action. Every action is then fully decided, 100% frictionless, without any inner conflict. That experience can be almost euphoric. It is freedom of doing fully, from within.

Flow is the 'force of gentleness'. By striving, we might get the job done, but we then spend more energy than necessary; but someone in the state of flow approaches a task as a way to flow, and thus a way to save energy. Results do not equal the amount of energy we spend.

Life, the flow of life, is like a river. We can either resist its flow, by struggling against it, or by hanging on (say, to an overhanging branch); or we can let go, stop struggling, and go with the flow.

When we flow with the natural course of the current, we are not resisting, not struggling.

This gives nature a chance to unfold freely. Taoists navigate in the flow, rather than trying to control it, because trying to control it doesn't work.

To be in flow, the thinking mind lets go of its control. So, results are not the consideration, only the task itself. We accept whatever the result will be. The only way to do this is by letting go.

We let go of mind, anxiety, the future, the past, the present, so that it is just our being and the bare action, in the present moment now. We are not looking for any particular result at all.

In this way, we're free.

Jing, chi and shen

Jing, chi and shen are the essential energies that comprise, power, and maintain the human body. Without these energies, there would be no life. They are three expressions of the same energy – the Tao; yet they can be talked about separately, like body, mind, and spirit – inseparable, yet different.

Jing, chi and shen are the three types of internal energy which are cultivated and utilised in martial arts practice and esoteric practice.

Jing (ching) is the densest of the three. In Taoist teachings, jing is associated with sexual energy. It is base energy. Energy is the truth of matter. Matter is a creation of the mind.

Jing is the essence. It is our original core energy, and the energy for reproduction which gathers around our core. The amount of jing that is passed on to us by our parents at our conception determines our basic strength or constitution. One's jing can be dissipated through illness or excess, or augmented by certain diet and meditative practices. Jing is related to both the lower dantien and the ming men point, located in the spine at the same height as the lower dantien. Ming men is a center for *intent*, and is used to *intend* a new life from the sexual act. That very powerful *intent* can be freed.

Chi (qi) is the most widely known of the internal energies; but despite this it is perhaps the most difficult to describe. Chi is more refined and etheral than jing, but less so than shen. Chi is stored within the lower dantien; and it can be set in motion from there.

Perhaps the best way to conceptualise chi is to describe it in terms of its effects – a flow of awareness, vitality, and vigour, power; positivity and joy.

Chi is either yin or yang, and we need to maintain a balance between these two. Yang chi is acquired from the sun above; yin chi from the earth below.

Chi needs to circulate, to move, and does so in meridians.

Shen is the highest and most rarified of the three. It can be literally translated as 'mind', but the power of shen is very different from that which a westerner may consider to be the power of mind. In many ways the eastern concept of mind described by shen is closer to western ideas of spirit than to the psychological concept of mind. Shen is our true mind. When a westerner talks about the mind they are usually referring to the contents or processes of mind – thought, logic, reflection, and so on. Shen does not refer to the contents of mind but rather to the underlying reality of 'pure mind'. It may be more accurately translated as 'attention' or 'awareness' instead of 'mind', although something of its nature would still be lost in translation. It is silent knowing.

Shen leads the chi which leads the jing, and that jing may be refined and transformed into chi which can be transformed into shen during the course of spiritual development.

Shen is very fine and light and is the source of our ability to realize our greatest potential, self-realization or enlightenment. Shen can be experienced as inspiration and is only available to us in a deep state of relaxation. When shen is produced and focused, it transcends the personal 'me' that separates each of us from others and the universe. Then we no longer experience duality. Past, present and future merge into the eternal now.

4 principles for success

1. Relaxation. Complete mental and physical relaxation.

2. Evenness. Breathing evenly.

3. Slowness. Slow breathing, slow calmness of actions. The breath and the moving body in harmony.

4. Deep breathing. Breathe deeply and slowly from the lower abdomen.

Amassing jing

To transform the essence into chi is the foundation. 'Essence' is the generative sexual energy without desire. It is creative by nature. We have free choice in what we do with it.

By voiding sexual desire we liberate that force. The liberation of that force releases the power which is transformed into chi energy. It is raised upward by regulated breathing.

When the genital organs become aroused and excited in the absence of sexual desire, that is due to the essence vibrating in the body, seeking an outlet. In that case, interrupt that state before its peak, and breathe in while raising spirit, heart, and thought together. Roll the eyes up to look at the top of the head as you do.
Then exhale, roll the eyes down to look at the core, and lower the spirit, heart, and thoughts together. Continue breathing and gather the energy in the lower abdomen.

Gently hold the mind in nonsexuality. This cannot be forced.

When the practitioner doesn't seek fame, reward, pleasure, but only seeks to resolve the spirit, that is the proper attitude. Get rid of human (sexual) desires completely, and the spirit will flow forth and manifest wisdom. The key is to focus on that one gate, and to deeply enter it and it alone.

So, sexual activity is restricted, let go, released. Begin by storing semen for 100 days.

Take charge of the mind and heart, rather than being a slave to them. That is, own them; master them, like any physical aspect of your being, such as the legs (walking, etc).

Only in total relaxation can the chi flow through the body.

Generally, after 100 days of concentrated meditation, heat and vibrations will manifest in the lower abdomen. The whole lower body may shake. This shows that the abdomen is full of life force.

This is also an indication that dreaming practice is possible. Sleep becomes a method of the Tao when we release our identification with the solidity of the body. Then we can transfer our consciousness to our subtle dreaming body, which eventually 'condenses' into the shen body.

One important point must not be overlooked. The aim of meditation is our union with the supreme being. While we are laying the foundations for this, the mind must be perfectly still and empty of phenomena, in order to transform the jing energy into conscious spirit. This sublimating takes place in the three tantien.

Jing to chi

Chi is mobile jing. It has direction, purpose. Although it is lighter, more refined, it is more 'condensed' as an aware entity. Chi is 'condensed' jing, which eventually condenses in form to become shen.

Silence

In meditation, we turn off ceaseless thoughts.

Our attitude is calm, loving, forgiving.

We are patient and go with the natural flow. In time we will get it right.

Simply focus the awareness on the spot 3-4" below the navel at the core (our center of gravity), and all thoughts will gradually stop.

When the mind is still, the body is free of desire and worry, and the heart's emotions subside into peace. Then real concentration is possible.

Breathing

Natural breathing (with the abdomen)

1. Relax the body.

2. Close eyes and look at tip of nose.

3. Silence the mind.

4. Focus awareness inside the tantien center.

5. Inhale slowly, directly into the ocean of chi, while expanding the lower abdomen.

6. Still the breath; push the abdominal muscles forward and out, as you pull the hui yin forward and upward toward the navel. Three seconds. This compresses the chi in the dantien.

7. Relax the abdomen as you exhale.

Continue for 10-20 minutes, as many times a day as you can.

This exercise collects energy in the tantien. It is done in an almost somnambulistic state, between waking and dreaming. That is, the spirit and the body are balanced.

The lower abdomen holds the ocean of chi. At the center of this is the tantien. The ocean gates are the mortal gap and the ming men, and of course the reproductive center.

When we say that the tantien is 3-4" below the navel, that doesn't mean that it is toward the front of the body. It is at the core, and this merely indicates the height-level of the core.

The tantien is like a womb, in which the 'embryo' of shen is conceived. Shen is spirit, completed; jing is energy surrounding the initially sleeping spirit, and chi is energy the waking spirit uses. Chi, after cultivation, has 'a mind of its own' but we direct it as the spirit slowly awakens.

Our core is where our spirit is located.

'Cultivating chi' refers to the practice of strengthening our spirit-lifeforce. Once it is developed, it can then be applied to any task at hand, such as manual labour, creating art, a healing touch, or a combat technique.

The more chi energy we feed the spirit and the more we exercise its capabilities, the more powerful, conscious, autonomous it becomes. The spirit is pure *intent*.

Yin and yang

The study of T'ai Chi Chuan is the study of yin and yang: how they relate, engage and disengage, in a never-ending cycle. Every facet of T'ai Chi practice, and our life also, can be viewed from the perspective of yin-yang. The Chinese have classified everything into yin and yang; their whole system of natural medicine is based on yin-yang theory.

The earth is yin. Yin is spirit, life force. The sun is yang. Yang is manifest energy.

Collecting chi from the earth and sky

Chi can also be collected from our greater being (we are boundless), amassed from the cosmos (yang chi) and the earth (yin chi).

Amass and store yin chi (pull yin chi up from the earth into the hui yin center) and yang chi (pull yang chi down from the cosmos through the crown center and into the lower tantien) via inner silence meditation with that simultaneous *intent*. Condense the yang chi in the dantien, which is at the core of our being. Collect yin chi in the hui yin, and let it circulate in the body from there, no higher. Yin chi and yang chi come together in the channels, not in the lower dantien.

Energy circuits

Like the circulatory system, which could be described as a 'circuit of blood', there is a system for chi to flow through the body. It flows through energy channels, also called meridians, completing circuits. Chi is quite 'electrical' in nature. It has been called 'bioelectricity', but this is simply the way nerves send signals. We are electrical beings. In fact, chi is something different to electricity, although it can work in the same way. There are other ways it can work or be perceived. *Something* is flowing, and we focus on the feeling of the flow. In this way, we can get an idea of its 'substance'.

The body contains a series of circuits, made of channels, for the flow of chi.

Directing internal energy

The greatest feats performed by eastern martial artists are accomplished through the mastery of chi, or internal energy. This energy can be used to strengthen the body to withstand attacks, to increase the power of our own strikes, to add explosive power to throwing techniques, and for many other purposes.

The majority of chi kung exercises involve some element of directing internal energy to a particular place, usually the internal organs or bones, mainly for health reasons, but for martial arts applications this is not enough. The ability we want to develop is to be able to harness chi in the moment and in freestyle fighting, without having to perform an elaborate set of movements.

Yi

The theory of yi in Chinese internal martial arts

Yi, usually translated into english as *intent*, is of central importance in Chinese martial arts, particularly those that emphasise the use of internal energy. It is even part of the name of one internal martial art – Xing Yi Quan, which can be translated as 'form and *intent* fist', or more commonly, 'body and mind boxing'. It is said that yi leads the chi, meaning that wherever yi is focused, chi is directed.

The application of this principle can take a number of forms. At its most simple level of practical use, yi is actually more akin to awareness or attention and concentration of the mind than what we are used to thinking of as *intent*. This simply means that if we focus our awareness at a location in the body, then the internal energies of our body will flow to the focus of our awareness.

Intent is the master key to the highest levels of T'ai Chi practice. ***Intent* leads and directs energy**.

Yi is yin, the life force, under the command of the awareness. Yin chi makes yang chi move. There are equal amounts of yin chi and yang chi in us, and they flow together through the energy channels, yin chi moving and pulling the yang chi with it.

When a practitioner makes chi leave his body and strike an outside target, in fact yin chi goes first and makes a connection with the target, as it pulls yang chi with it.

Using the power of yi

Yi is *intent* and *will*.

Yi can also be used to heal diseases or injuries in specific parts of the body. The martial arts applications closest to this kind of application of yi to generate chi are the striking, and iron body / iron shirt skills.

In the former, the martial artist focuses his attention (yi) as strongly as possible on the point of impact, thus transferring extra chi into the strike. A yell can also be used to channel chi up from the dantien and then combine with the focus of attention on the point of impact to push this chi into the strike, to merge yi and chi at the point of impact.

In iron shirt applications, the attention is also focused strongly on the point of impact, drawing chi to provide a protective shield, or to redirect the incoming force.

Although this kind of yi is probably best understood to the western mind as attention rather than *intent* it is important to remember that it is actually both. A strong *intent* is essential in maximising the effectiveness of the techniques.

Yi as *intent* is more easily understood when we instead conceive using it as the channelling of chi into a particular movement or to achieve a particular goal. That is, the goal is the cause. Yi is the *intent* of the goal, and chi flows to fulfill that *intent*, to the perfect completion or manifestation of the *intended* goal, like the cells of an embryo have a 'final destination' which they are trying to reach – a human body.

This end point, or final cause, defines and controls the specific interactions between and within the cells, just as the form of the tree is present within the seed, controlling its development. Without the *intent* of this final cause, the removal or death of a cell from an embryo at, say, the 6 cell stage, would lead to a fetus missing parts of the body; but it doesn't, it leads to a complete fetus, which was the end to which all the means were subordinate; the end is the beginning; the end comes first.

The end is the final cause. Yi sets the *intent* of the end, by being that end at the outset. Final cause is the vision of the end, but is more; it is the power that ensures that end.

This principle of final cause can be used in combat, or in life in general, and it is explained in Chinese through the concept of yi. Yi, or *intent*, is the final cause operating within our own actions. A powerful concentration on the *intent* of a movement, or on the *intent* of the efficacy of a technique, increases chi and aids in success. This means keenly knowing and feeling the perfect execution and effect of a technique even as we initiate it.

The small and large heavenly circuits

Gain control of chi energy movement by completing the small and large heavenly circuits.

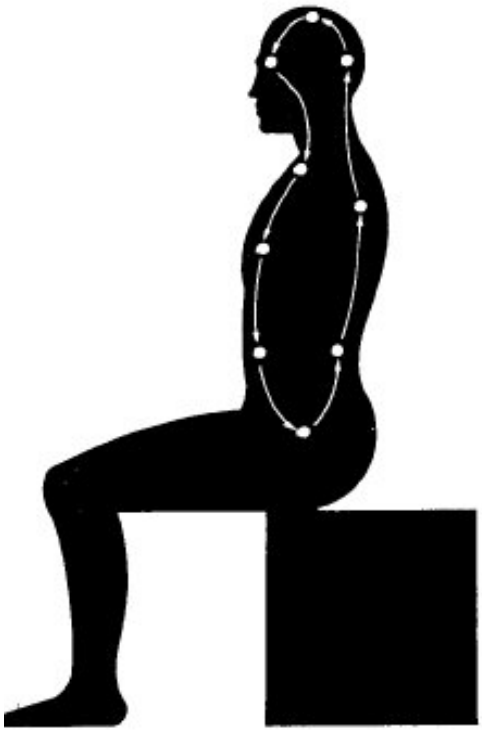
Small (microcosmic) heavenly circuit (Xiao Zhou Tian)

Seated on a chair, relaxed. Breathe in through the nose and out the mouth.

The tongue is held on the hard palate just behind the top front teeth.

Breathe in as you move the chi in a flow from the hui yin, up the spine, pausing at the ming men, then continuing and pausing between the scapulae, then continuing and pausing at the jade pillow; continue over the top of the head and down the forehead, finishing the inhale as you pause at the third eye.

Breathe out as you move the chi down the front of the body, pausing at the solar plexus and pausing again at the dantien; complete the exhale as you continue moving the chi down, back to the hui yin.



Governing vessel meridian (back) and Conception vessel meridian (front).

Begin with the meditation of silent sitting. Sit in total inner silence until all has come to rest within you.

1. Fill the dantien. When enough chi has been accumulated, the routing of chi through the meridians can begin.

2. Gaze at the tip of the nose and gently press the tip of the tongue to the hard palate where it meets the teeth. Keep the back relaxedly straight. When you breathe, do so slowly and deeply. The chi to be circulated comes from the lower dantien and first goes to the perinaeum (hui yin), where the circuit begins. Breathe out from the dantien to bring the chi to the perinaeum.

When the entire meditation is finished, the chi returns to the dantien.

3. Breathe in; as you breathe in, raise the chi from the perinaeum up the spine, pausing at the ming men, then the spot between the shoulder blades, and then at the base of the skull where it meets the spine; continue over the crown of the head without pausing, and end the inhalation at the point between the eyes.

4. Breathe out; as you breathe out, bring the chi down to the tongue and then under the chin and down the front of the body along the centerline, pausing at the solar plexus, then the lower dantien, and finishing at the perinaeum where you started, completing the circuit of the Small Heavenly Cycle.

When these two main meridians are connected, the routing of chi in the Large Heavenly Cycle can begin.

Large (macrocosmic) heavenly circuit (Da Zhou Tian)

Breathe in as you move the chi in a flow from the hui yin up the spine, pausing at the ming men, and pausing again between the scapulae; then send chi down the arms to the palms, and bring the chi back up the arms to between the shoulder blades, continuing the inhalation; pause at the jade pillow; continue over the top of the head without pausing, and down the forehead, finishing the inhale as you pause at the third eye.

breathe out as you move the chi down the front of the body to pause at the solar plexus, and pause again at the tantien; keep exhaling as you continue moving the chi down, back to the hui yin; continue the exhale as you move the chi down the legs to the soles; then inhale as you bring the chi back up the legs to the hui yin; continue inhaling as you move the chi up the spine to repeat the circuit.

When you pause at the centers on the spinal circuit, feel the breath as energy being drawn in to those centers, which are energy vortexes, revitalising them. Pause just for a second or two. On the exhale, feel the front centers filling with energy, vitalising the whole being. Energy down the front passes through the three tantien (upper, middle, and lower), and down both the legs to the ground (soles).

The movement of chi both down the arms to the palms and back up the arms to between the scapulae is on the inhale. Greater breath control and yi control is established practising the macrocosmic circuit.

Governing vessel and Conception vessel meridians connect with the other eight extremities meridians.

It is better to do this standing.

An alternative breathing pattern:

1. First complete a circuit of the Small Heavenly Cycle, then as the chi reaches the perinaeum, it continues down the legs to the soles of the feet, finishing the exhalation.

2. Breathe in; raise the chi up the legs and back to the perinaeum; continue up the spine and pause at the spot between the shoulder blades.

3. Breathe **out**; send the chi down the arms to the palms and fingers.

4. Breathe in; bring the chi back up the arms to the spot between the shoulder blades and continue up the spine, pausing at the base of the skull where it meets the spine; continue over the crown of the head without pausing, and end the inhalation at the point between the eyes.

5. Breathe out; as you breathe out, bring the chi down to the tongue and then under the chin and down the front of the body along the centerline, pausing at the solar plexus, then pausing at the lower dantien, then as the chi reaches the perinaeum, it continues down the legs to the soles of the feet, finishing the exhalation.

The classic way of completing the macrocosmic orbit (Large Heavenly Cycle) is different to this method, which gets the practitioner used to sending chi to the hands while breathing in; breathing out to the hands, though, is useful for striking in combat.

In combat, we can send chi to the strike directly from the dantien.

Main centers on the circuit – base yin collection center (perinaeum)

adrenals/ming men

between the shoulder blades

channels to/from palms from under axcillae through the arms

jade pillow (rear base of skull)

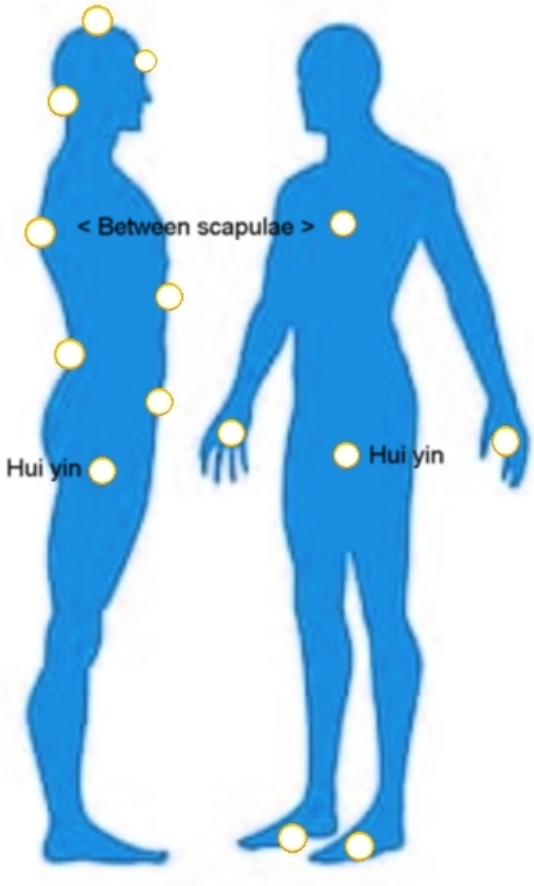
crown

third eye (level of eyebrows, centerline of forehead)

solar plexus/heart

dantien/core

channels to/from soles through the legs



Neigung

Nei kung (neigung, nei gong) consists of internal exercises designed to amass the inner strength and produce strike chi energy, and to direct the flow of the energy from incoming strikes. Neigung can also be used to make any part of the body iron hard.

Neigung is an internal system of chi kung, employing slow, deep breathing and requiring a relaxed physical stance and mental attitude.

The practice of neigung charges up the body's energy. The effects of the practice are dramatic, and the profound extent of the effects of training often becomes apparent as early as the first two weeks of regular practice.

Neigung has been refined and handed down from generation to generation.

Internal martial arts, or neigung, concentrate on the cultivation, development and application of internal energy – generally chi, but also jing and shen, known collectively as *nei jia*. The art of cultivating and controlling such energy is known as qi gong or chi kung; all internal martial arts contain some element of chi kung, which can also be practiced as an independent discipline.

In addition to combat applications, the internal styles can be of great benefit to our health and spiritual development, and in many schools (particularly T'ai Chi) these aspects are emphasised above learning to fight. However, they are still devastatingly effective when used in combat.

Actually, the distinction between hard and soft martial arts is a very blurred line, as all kung fu contains the same principles, and some kind of chi kung is practiced in the majority of kung fu schools. It comes down to a difference of direction and emphasis – in 'hard' martial arts one begins with physical techniques, and over many years, if one is a dedicated student, one will come to learn the more advanced aspects, which work with the internal energies; in an internal or 'soft' martial arts school you begin by learning to cultivate and direct internal energies, and if you are a dedicated student then after many years you will learn how to apply what you have learned in combat.

The ideal is a balance of both combat and internal, with both progressing in parallel.

The main internal martial arts are Bagua (Pa Kua or Bagua Zhang), Hsing I (Xing Yi), and Taijiquan (T'ai Chi Chuan). All are arts of Wudang temple.

Standing meditations

Standing meditation is an ancient form of chi kung. This system is simple on the outside, and as deep as the universe on the inside. Standing exercises are extremely important to T'ai Chi training, and are the essence of self-healing.

The basic idea for all standing exercises is the use of the mind to move energy. These exercises can be as easy as just standing in a normal posture and breathing naturally, or as complex as twisting the body or sinking into a very deep posture and moving the breath in quite intricate patterns. In any case, the exercises always proceed from simple to complex as the student gains the necessary skills needed to use the mind to move energy.

At first we imagine the feeling of the exercise. Before long, we will actually be able to feel these sensations as the mind (yi) acts on the energy (chi). As the body channels open, and relaxation happens, the real movement of chi becomes possible. In the final stages, time seems to vanish, the separate ego identity merges with the universal energy or Tao, and the person has realized his or her own potential. It is a journey requiring diligent and constant practice, yet is attainable by everyone.

The practice of standing meditation is enhanced by daily practice. If you do this, energy will continue to build.

The student is best to investigate the arts of Wudang to learn authentic standing chikung meditations. Those arts are the 'three brothers' or 'three sisters': T'ai Chi, Bagua (Pa Kua), and Hsing I.

Iron shirt

Channel incoming strike force through the abdomen, down the legs, and into the ground. No force is absorbed by the body. Shoot the incoming force straight down the legs into the ground, as you forcefully breathe out of the mouth, making a short 'whhh' sound.

Partner or opponent punches to the solar plexus. At the moment of impact, send the force straight into the ground. Feel it coming out of the soles of the feet and going into the ground.

Creating fa-jing

Fa-jing is the rush of chi outside the boundaries of the body into the strike.

1. Fill the dantien.

2. Give double vertical bil jee (fingers strike) to throat level; keep arms relaxed and snap the strike out; as you strike, breathe out from the dantien, sending chi rushing down the arms and through the fingers, extending a few inches beyond the fingers at the connection of the strike; then the chi snaps back into the fingers, back down the arms, and back into the dantien, ready for the next strike.

Practice with other striking areas of the body: elbows and knees, heel and ball of foot, palm, and head.

One finger shooting chi

The classic exercise that students of kung fu use to learn how to direct chi, particularly for use in striking, is the 'one finger shooting chi' exercise. Practicing this exercise on a regular basis will allow you to develop the ability to direct chi up from the dantien reservoir to the limbs.

One finger shooting chi is an exercise for developing and learning to direct internal chi energy. Many people consider it to be the most effective exercise available for martial arts chi.

In order to be able to do this, you must be able to stay in horse stance for at least two minutes reasonably comfortably. If you have no previous training in kung fu, you will need to practice the stance on its own for a month or two, before moving on to the full exercise.

To practice the horse stance, begin standing upright with the feet about 1.25 shoulder widths apart; keeping the back straight, bend your knees and lower yourself down until your thighs are parallel to the floor, or as close to this as you can manage.

Without bending the back or neck forwards, or straightening the legs, and keeping the breathing steady, concentrate your awareness on the dantien, the energy storehouse of the body which is located within your abdomen about 4 inches below the level of the navel. Hold this stance. If you are new to this you will probably find that about 30 seconds is all you can manage. Practice regularly until you can hold this stance for at least 2 minutes.

This is a good chi kung practice on its own, building the energy stored within the dantien. You can also add to its effectiveness by visualising a sphere of light at the dantien, another in the centre of the chest, and another inside the head, and a column of light ascending from the ground between your feet and connecting them. Concentrate on holding the column, which is the central meridian, and the spheres on it in a straight line.

Reverse breathing is usually used in conjunction with this exercise.

To perform the one finger shooting chi exercise, begin by assuming the horse stance with the right hand held in front of your chest; the index finger should point up towards the sky, and the other digits should be bent at the middle joint (top joint for thumb). Breath in gently through the nose and as you exhale make a gentle 'hisss' sound and move your hand out slowly until the arm is parallel to the floor, stopping just before the arm is fully extended. Pull your arm in as you inhale. Do this 3 times. Then quickly shoot out your hand pointing the index finger forward and unleashing an explosive sound from the abdomen; do not raise your shoulder as you do this, and fully extend the arm this time. Now do the same with the left arm. Repeat for as many times as you can stay in the horse stance.

When doing the fast movement, feel the energy flowing up from the dantien, through the arm, and to the point of the index finger. At the end of the movement, when your arm is still outstretched, your awareness should be focused singularly on the point of your index finger. After practicing this for a while you will start to get a feeling of the energy flowing through your body to the finger; and you can tell when this is working because your finger will tingle and you may get a 'pins and needles' feeling. If you are having trouble mastering this stage, concentrate on doing some of the basic chi kung exercises that help you to feel the flow of energy through the meridians.

The T'ai Chi student moves along the same path that has been followed for many generations.

Discussion

Ki development - the Zen school

Ki, or chi in Chinese, comes from the hara ('heart' or 'center') found at the center of the body, the midsection, located in most people at the level of 4" below the navel, at the core of the lower abdomen.

The hara is considered to be the source of power (energy) in the body and the center of both balance and awareness. Ki flows through the body from this point. Ki can also flow out of the body into the block or strike. Ki can be extended beyond the bounds of the physical body.

To make the techniques of jiu jitsu effortless, ki is engaged in the technique being used.

Ki is very similar to an electrical field. Ki flows through relaxed limbs and is held in tensed limbs. It can be dircted to flow to a limb and then held there. To execute the techniques properly, the body and mind must be relaxed. By being relaxed, we can also sense the direction of the opponent's ki – his *intent*.

Ki has direction. It is a force. That force can be made to flow in the direction of the technique, with the technique, giving the technique a compelling force.

Recognising that the attacker's strength will usually be greater than ours, it is essential that, in jiu-jitsu, we use **his** strength, not our own. Remaining calm and relaxed, it is easier for us to accept his ki and use it, helping him to reach his goal. We redirect his ki and enhance it with our own to bring the attacker down in the direction he was directing his ki.

We can remain relaxed if we can learn to control the heart rate and the adrenaline flow. If one can't do this, one may lose control of their ki and their body.

Ki flows, and the techniques also flow. They are perfectly suited to each other and can become one.

One motion flows into another smoothly, fluidly, without any 'choppiness'. As they flow one into the next, ki flows in their direction. Choppy execution gives the attacker a chance to regain control of his ki when our ki is not flowing smoothly. If we are relaxed and flowing, without effort, our ki will do the work for us.

The ki can be directed through the *kiai*, or warrior yell. A good kiai is terrifying and full of power. It can completely disassociate the attacker, causing confusion and fear. The technique can ride on the kiai, which can become the vehicle to release the ki. It can completely extend the ki to control the attacker's ki when the situation warrants.

Learning to use the ki, one becomes relaxed, calm, strong, smooth and fluid in execution of technique; eventually the ki flows in all of one's life, and in the end may direct one's decisions and actions instead of the other way around. At that very high level, one becomes free of 'me', and impeccable.

Chi to shen

Training shen

Move shen to middle dantien (feel the flow of chi)

Move shen to the upper dantien (make shen conscious as a separate entity)

Dream practices (complete the shen)

Emergence of shen as powerful twin of self

The Buddha and the Dragon

Chi to shen (the alchemy)

Shen is like a baby unused to acting and perceiving

Accessing and inhabiting shen

Transferring Buddha consciousness to shen

Tasks to exercise its capabilities

The emergence of shen as the double of self in the daily world

Chi to shen

Shen

Shen is our spirit-self. It has awareness and power; it is energy and *intent*. It must be trained for its potential to be realized.

The meridian that runs from the crown to the perinaeum straight through the center of the body connects heaven and earth. They meet at the dantien, and here, at the highest level of practice, yin and yang mix. That mixture is potent and has a great force. It can be projected beyond the bounds of the physical body as a current of energy or as a fast jolt of force.

This intercourse of heaven and earth results in the conception of the spirit 'child' in the 'womb' of the dantien. This spirit is nourished by accumulation of chi.

Then, when the time is right, we move the 'fetus' to the upper dantien and give birth to this spiritual 'child'. It then has a conscious existence outside the physical body.

The Taoist goal is to produce the 'immortal body'. We produce it within us. That body takes shape like an embryo in the womb; when it reaches full development, then deliverance from the corpse takes place.

The 'immortal body' (shen) is produced inside the physical body, then is born into the world.

When the spirit can inhabit the ego-space and we connect fully to silent knowledge, shen is born into the world. First shen is completed in dreaming practices; then it is ready to emerge, to separate from the physical body and be autonomous in the world.

With this second 'shen body', we can do what seems impossible to the average person.

The three tantien - lower, middle, and upper - are the 'cauldrons' where jing and chi are 'refined' into shen.

With all affairs, both internal and external, in harmony, shen (the spirit) is positive, and appears in the world to do such work as curing the sick and alleviating suffering and teaching others. As time passes, while dwelling in utter serenity, the positive spirit develops fully, and radiates inside and outside the body, to become all-embracing of existence, shining on heaven and earth and the 'ten thousand things' which appear in its light.

The dantien is the true 'pill' or 'elixir' of immortality, because those who master their shen do not die the same way that average people die. A completed shen keeps its life force and awareness in death, perhaps not forever, but at least for aeons.

Sequence of producing the shen body

1. Buddha nature. Flow state, harmonious flow with the world. Hsing kung/ming kung.

4 truths, eightfold path; etc. Detox into addiction-free state.

2. No sex for 100 days. Let the ocean of jing energy fill the lower abdomen.

Completely relax, and then harmonise, all three dantien.

3. Begin silence meditation to allow the lower dantien to fill with jing transformed into chi.

4. Breath control. Breathe energy into the dantien.

5. Supplement this with light (sun etc) breathing and drawing down yang chi to the dantien from the cosmos, while drawing up yin chi from the earth into the hui yin.

6. Begin to move the chi. Small heavenly circuit. Beginning standing chi meditations (Pa Kua, etc). Large heavenly circuit. More advanced standing chi meditations.

7. As more and more chi accrues in the tan tien, it comes time to compress it into power.

8. Harmonise completely with the Tao. Be in full harmony with the Will of heaven.

Start to use chi and yi as a force in daily life (as part of physical actions, for healing, etc).

9. Widen the channels and move more chi, chi with more power. Do this slowly, over time. Standing chi meditations.

10. The ocean of chi, transformed from jing, is ready to be transformed into shen.

Set up dreaming and train the shen self. Complete the dream shen.

11. Manifest shen body in the world.

Sleeping meditation

The beginnings of dream practices in China are lost in the depths of time.

There was a group of individuals who, in the inaccessible recesses of the sacred mountains, far removed from ordinary human interaction, explored the infinite potential of dream state. These practitioners were those who followed the way of nature back to its origins, living a simple life in accordance with the rhythms of nature. They were called Taoists, from the word Tao meaning the source and existence of all creation (ultimate nature).

Over the centuries the Taoists developed a highly efficient and coherent system of practices aimed at realizing the full potential of human beings. Their practices were aimed at developing the subtle and invisible aspects of their being called the energy body or spirit.

Like the Hermeticists, the Taoists were 'alchemists', and their alchemy transformed both their daily self and daily life into Buddha-nature, and their inner energy into a functional second body, the energy body with one's own form, brought into the daily world from the realm of dreams. This is the shen, a result of the alchemy of jing into chi and chi into shen.

The idea of 'immortality' was historically subverted and rendered a superstition, a religion; but it is no different to the Toltec seer's victory over death. That is, the practitioner awakens and completes the energy body (shen), and then ideally merges their whole being into shen at the end of their time on earth. The idea of an 'alchemical pill' was simply code for the alchemy of transformation of self, not to be taken literally but rather **metaphorically**. As is always the case, when people who can't *see* start adding their ideas to the knowledge, they are merely polluting it, obfuscating it, because not being seers, they don't know what they're talking about. And when a system goes public, the knowledge becomes mere rhetoric, a faith-religion, a belief. Exoteric metaphors, like the 'immortality pill', are taken as 'facts', and then the whole system falls into disrepute, since these 'facts' are palpable nonsense.

The physical body can be transformed into pure energy, but it can never be 'immortal' as it is. True Taoists know this.

The way of energy

A fundamental aspect of Taoist practices is the concept of energy or life force. Energy is understood as a vital force which is at the foundation of all phenomena, both physical and subtle.

The focus of the five senses and the mental attention begins to shift gradually from the dense physical to the more subtle aspects of the body. The longer the practitioner is able to remain calm without distracting thoughts arising or getting drowsy, the more awareness of the life force. By remaining focused on the subtle energy for hours, day after day, we are able to sense the life force circulating through our bodies.

Our emotional states have a profound effect on the quality of the life force circulating through the meridians. With the discovery of the profound effect that emotions have upon the quality and circulation of the life force, the Taoists created an entire branch of practices to calm the emotions.

The Emotions And Dreaming

If a daily regimen of energy practices to calm the emotions is maintained, the quality of dreams changes. If a person goes to bed after having cleared unresolved emotions, the amount of emotional dreams and nightmares dramatically decreases, sometimes to the point that they disappear completely. This does not mean that the person ceases to have dreams, but rather that the quality of the dream shifts from restless to harmonious and pleasant.

One of the greatest insights gained exploring the connection between dreams and energy practices was that dreams are experiences taking place at the level of the subtle body. In other words, as a person begins to fall asleep and the senses gradually disconnect from the physical world, the awareness turns inward, a process akin to meditation. As the awareness turns inward, it naturally shifts to inhabiting the subtle energy body.

The Taoists consider falling asleep to be a process no different from entering into a meditative state. Just as in deep states of meditation, if the body is fatigued, the practitioner may fall asleep and go unconscious, so going to sleep has to take place, paradoxically, when one is not fatigued. For the Taoists, falling asleep is an open door to the subtle energy body and carrying out fully conscious energy practices without the limitations of the physical body.

Every time we let go into sleep our consciousness shifts its focus from the physical body to the subtle energy body. If we speak of sleep then it is of the physical body, since the subtle aspect never falls asleep. The subtle energy operates 24 hours a day throughout our lives.

Dreaming is not an action which is confined to falling asleep. We dream 24 hours a day.

One of the insights which opens as one begins to consciously shift mental focus from the physical to the subtle is that the life force is not limited by physical reality. It could not be because the physical is just one aspect of the energy spectrum. There is the rest of the spectrum operating simultaneously with the physical. So energy is not limited by space, nor by time.

Every time we place our head on the pillow and fall asleep, our consciousness focuses its gaze upon a dimension which is not limited by time or space, a dimension which is extremely fluid and efficient because it is not limited by the constraints of distance. In dreams we have all experienced how in a fraction of an instant we can change from walking to flying across the landscape, or being here and then on the other side of the moon.

The practices developed by the ancient Taoists around dream state were designed to tap into the inexhaustible reservoir of possibilities that transcending time and space offers.

A dream may not have any basis in physical reality, but then physical existence is not the only realm of experience there is. What we ordinarily call reality is limited to physical experience and is just a fragment of the totality of being.

The foundation of calming the mind

Preliminary to dream practices are also the states of mental calmness brought about by long meditations.

We need to sleep in order to integrate the hemispheres of the brain and allow the nervous system to rest and repair itself. This essential step is accomplished in the hours of the night when we cease activities and turn the senses inward like a meditator. So if a person is meditating daily and able to integrate the hemispheres of the brain to some degree, there is a resulting change in sleep patterns. Most experienced meditators need less sleep than people who do not practice. As their practice progresses, it is not unusual to begin sleeping an hour less after a few months. Some advanced practitioners get by with only three to four hours, and in the Taoist system there have been many great sages who eventually transcended the need to sleep at all.

Agitated states of mind are generated when the left hemisphere of the brain is most active.

The practice of dynamic sleep

A fundamental goal of Taoist dream practices is the ability to enter dream state deliberately, as an act of will, fully conscious. Ordinarily, as we begin to fall asleep and relax, our senses disconnect; we become progressively unconscious. From that moment on, until we finally awaken several hours later, we lose awareness of where we are or that we are asleep.

In Taoist dream practice one of the first things the practitioner does is make a firm decision to remain conscious as he or she enters dream state. This initial step is done by voicing a mental command of what one *intends* to practice or experience during that sleep session.

The sleep command is a powerful expression of *will*, which is usually voiced over and over as the practitioner prepares to sleep. This repetition of the sleep command, like all energy practices, is to be done with complete awareness and mindfulness, rather than mechanically or unconsciously. As one begins to enter the state of drowsiness, the sleep command begins to function like a beacon, guiding the consciousness across the threshold of the unconscious.

The state of energy abundance is fundamental for the unfolding of dream practices. A Taoist invests years of constant effort bringing about such a state.

The stages of dream practice

If the desire to succeed in the practice is excessively strong then, the ancient Taoists warn, one is headed for trouble. First because frustration and impatience is going to develop as we fail to reach our goal. Second because force is a quality which has to be balanced with yielding in order to develop the energy practices to their highest potential.

The ability to become conscious that one is asleep, in the middle of a dream, requires that the awareness focuses with such intensity that it is not only possible to maintain the thread of the dream but also at the same time step back to realise that one is *dreaming*. This is made possible because there is a surplus of energy, and sleep is not being used primarily to rest and repair the body.

The body has to be rested and balanced for dream practice to unfold. If one is fatigued or carrying a heavy burden of unfinished emotional situations, then progress will be very slow. The body will be mainly occupied with maintenance without a surplus.

The realm of fluidity

We all have experienced in our sleep the extremely fluid nature of dreams. We are able to fly, move great distances, transform ourselves into something else, become objects or simply turn into pure consciousness without a body. These are all experiences of transcending physical corporeality.

Ultimate purpose of dream practice

The development of the *intent* and the *will*, the ability to sustain focus through the subtle dimensions, the harnessing of one's vitality and the ability to become fluid and abandoned at the right time, are all directed at one important experience. That is the transition of consciousness at the moment of death from the physical to the subtle body.

Dream practice is the training ground for learning to utilise the *intent*, the *will*, and consciousness, in conjunction with the subtle energy body. At the moment of death, there is a separation of the consciousness from the physical body into the subtle energy body. Sleep and death are in fact the same thing. Both are the transfer of consciousness to the energy body. A crossing from time and space into the ocean of infinity.

The dream practitioner is someone who, through sustained effort, has learned to swim in the ocean of infinity without tiring or becoming scared.

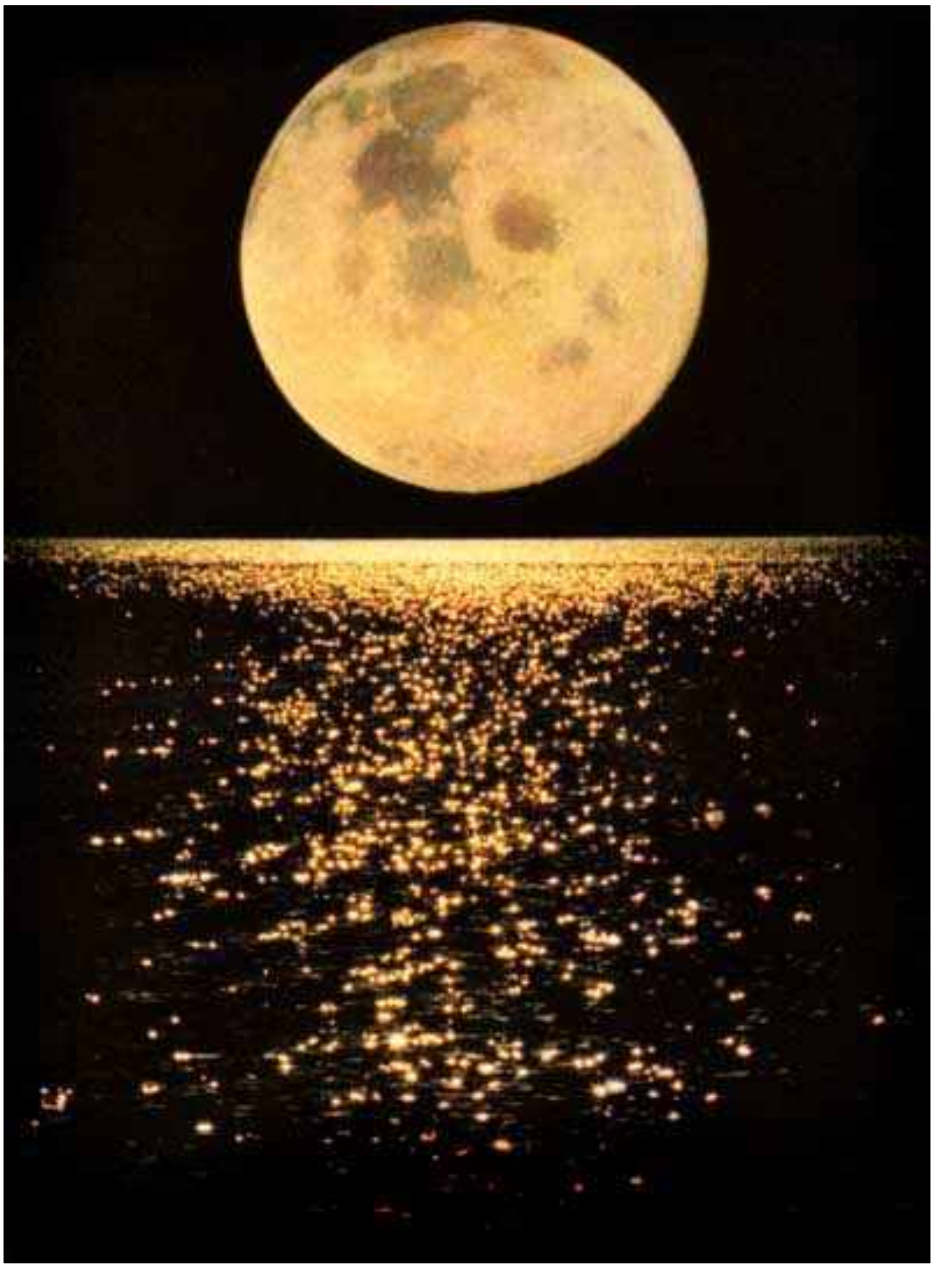
For the Taoists, gaining that ability is the most important task a human being can accomplish in their lifetime.

The great insight of the ancient Taoists went even beyond life and death. So, detaching the consciousness from the physical into the subtle dimensions is not an end in itself. It is simply a beginning of another cycle of being. A new cycle, which continues under different conditions than the physical, and yet carries a precious gift from the world. The gift is the `luminous pearl' of indestructible insight condensed through the alchemy of refining the *intent* and the *will*.

When we are healthy, and free from the flyer mind, we are able to use our mind to protect our shen and keep it at its residence in the brain.
The area where the shen resides is called the upper dantian, which is located in the central area of the brain.

When someone is very sick or near death, or if the flyer mind is still implanted in the being, their shen will leave its residence and wander around. When we die, the shen will separate from the physical body completely. When shen reaches a higher, stronger and more refined (more conscious) state, you will be able to use the senses more deeply, the mind will become sharper, more inspired, and you may even develop the ability to sense the universal energy (*see*, as seers do). The primary foundation of practice is to strengthen and refine your shen until it is mature enough to separate from the physical body. In order to do this, we must protect and nourish the shen.

Tao Te Ching



Tao Te Ching

Lao Tsu

Written by Lao Tsu in the sixth century BC (around 2,600 years ago), the Tao Te Ching is a simple, quiet book that reflects upon our true nature and our mind, feelings, and behaviour. 81 short poems, 5,000 words. Every other sentence is a memorable quote. One can read it in an hour and study it for a lifetime.

Lao Tsu (or Loa Tse), an older contemporary of Confucius, was keeper of the Imperial Archives at Loyang in the province of Honan in the 6th century BC.

He taught that *'The Tao that can be told is not the eternal Tao'*. Yet, according to ancient legend, as he was riding into the desert to die, sick at the ways of man, he was persuaded by a gatekeeper in northwestern China to write down his teachings for posterity.

The essence of Taoism is contained in the 81 'chapters' of the book, which have for 2600 years provided one of the major underlying influences in Chinese thought and culture, emerging also in proverbs and folklore.

Whereas Confucianism is concerned with day-to-day rules of conduct, Taoism is concerned with a more spiritual level of being. Its philosophy is simple: accept what is in front of you without wanting it to be other than what it is. Study the natural order of things and work with that natural order rather than against it, for to try to change what is only sets up resistance. Nature provides everything without requiring payment, therefore let us present that face to everyone and treat all people as equals, however they may behave. Work proceeds more easily if we stop 'trying' or looking for results. In the clarity of a still and open mind, the truth will be reflected.

Te, strength or Virtue, lies always in Tao.

Simply be.

Tao Te Ching ***Lao Tsu 600BC***

1
What can be told is not the Tao.
The nameless is the origin of heaven and earth.
The named is the mother of the ten thousand things.
Desireless one can see the mystery.
Desiring, one can see the manifestations.
These two spring from the same source but differ in name;
this appears as darkness.
Darkness within darkness.
The gate to all mystery.

2
Under heaven all are in duality.
The two opposites complement each other.
They contrast each other. *Red and green. Animal and plant.*
They rest upon each other. *High upon low. Mountain upon lowlands.*
They harmonise each other. *Deep and high. Man and woman.*
They follow one another. *Day and night. Breathe in, breathe out.*
Therefore do nothing, teaching no-talking.

3
Not exalting prevents quarelling.
Not collecting treasures prevents stealing.
If nothing is done, then all will be well;
this is how the wise rule.

4
The Tao is empty.
Unfathomable source of the ten thousand things!
Hidden deep but ever present!

5
Heaven and earth are ruthless;
they see the ten thousand things as dummies.
The wise are ruthless;
they see the people as dummies.
The space between heaven and earth is like a bellows: the shape changes but not the form; the more it moves, the more it yields.
More words count less.
Hold fast to the center.

6
The valley spirit never dies;
it is female; primal mother.
Her gateway is the root of heaven and earth.
It is like a veil barely seen.
Use it; it will never fail.

7
Heaven and earth last forever. Why?
They are unborn so ever living.
The sage stays behind, thus he is ahead.
He is detached, thus at one with all.
Through selfless action he attains fulfilment.

8
The highest good is like water.
It gives life without striving.
It flows where men do not go.
In dwelling be close to the land.
In dealings be gentle and kind.
No fight: leaves no blame.

9
Do not overdo.
Oversharpening means a quick blunting.
Much gold is unprotectable.
Claim wealth and titles and claim disaster.
Retire when the work is done.

10
Embrace the one, in self,
and there is still separation.
Mother, and you cannot be as a newborn babe.
Washing and cleansing the primal vision implies stain.
Opening and closing the gates of heaven, you cannot be as a woman.
Do nothing.
Include everything.

11
Thirty spokes share the wheel's hub,
it is the center hole which makes it function.
Shape clay into a vessel,
it is the space within that makes it function.
Doors and windows,
the holes make them function.
Profit comes from what is there,
function comes from what is not there.

12
The five colours blind the eye,
the five tones deafen the ear.
The five flavours dull the taste.
Racing and seeking madden the mind.
Precious things lead one astray.
Therefore the sage is guided by the Tao
he lets go of that and chooses this.

13
Accept unimportance.
Be unconcerned with loss or gain.
This is called 'accepting disgrace willingly'.
Without a body, there could be no misfortune.
Surrender your self humbly; then you can be trusted to care for anything.
Love the world as your own being; then you can truly care for anything.

14
It is beyond form.
It is beyond sound.
It is intangible.
An unbroken thread beyond description, beyond imagination, indefinable, ineffable.
Stand before it and there is no beginning.
Follow it and there is no end.
Stay with the ancient Tao, move with the present.
This is the ancient beginning, the essence of Tao.

15
The ancient masters were subtle, mysterious, profound.
The depth of their knowledge is unfathomable.
Because of this, all we can do is describe their appearance:
watchful, like those crossing a winter stream.
Alert, like those aware of danger.
Courteous, like visiting guests.
Yielding, like ice about to melt.
Simple, like uncarved blocks of wood.
Hollow, like caves.
Opaque, like muddy pools.
Waiting quietly while the mud settles,
remaining still until the moment of action,
not seeking fulfilment, they are not swayed by desire for change.

16
Empty your being of everything.
Let the mind rest at peace.
The ten thousand things rise and fall while awareness watches their return.
They grow and flourish and then return to their source.
Returning to the source is stillness, which is the way of nature.
Nature is unchanging; knowing constancy is insight; the mind is open;
the heart is open. One can attain the divine. The Tao. Oneness. Emptiness.
The Tao is eternal.

17
When leading, be inconspicuous.
If you do not trust a person's, or group's, process, then you will not be trusted.
Fear and force is unnecessary; rather use patience, understanding, kindness.
Be firm of goal, flowing of process.
Do not intervene unnecessarily, and the people will say,
'We did it ourselves!'

18
When Tao is forgotten
the great pretense begins.
Kindness, morality, wisdom, intelligence;
piety, devotion, loyalty,
are evidence of pretense; these,
arising from confusion and chaos,
forgetfulness and the separation from unity,
one's self-evident true nature which needs no effort or regulation.

19
Give up sainthood, renounce wisdom,
and it will be a hundred times better for everyone.
Renounce morality and rediscover unconditional love.
Outward forms are not important in themselves.
See the simplicity,
realize our true nature,
cast off selfishness
and temper desire with the abundance of unity.

20
Give up learning, and put an end to your troubles.
'There is no difference between yes and no, good and evil;
I don't have to fear what others fear.
Others are contented, enjoying the sacrificial feast of the ox.
In spring, some go to the park, and climb the terrace,
but I am drifting, not knowing where I am. Like a newborn babe before it learns to smile,
I am alone, without a place to go.
Others have more than they need, but I alone have nothing.
I am a fool. Oh yes! I am confused. Other men are clear and bright,
but I alone am dull and weak, dull and stupid.
Oh, I drift like the waves of the sea; without direction, like the restless wind.
Everyone else is busy,
but I alone am aimless and depressed.
I am different.
I am nourished by the great mother.'

21
Follow Tao and Tao alone.
It is elusive and intangible, yet within is image, form.
It is the creation, thus I perceive the creation.

22
Yield and overcome
Empty and be full
Wear out and be new
Have little and be rich
Have much and be confused.
Therefore sages embrace the Tao
and set an example to all.
Not putting on a display they shine
Not justifying themselves, they are distinguished.
Not boasting, they receive recognition.
They do not quarrel, so are not quarreled with.
Not bragging, they never falter.
Complete, all things will come to one.

23
To talk little is natural.
He who aligns with the Tao is the Tao.
He who loses the way feels lost.
When a being is aligned with the Tao, the Tao welcomes that being.

24
Trying to be higher makes one unsteady.
Trying to be faster makes one exhausted.
Bragging means one will not endure.
Boasting means one will achieve nothing.
He who makes a show is unenlightened.
These are 'extra food and superfluous baggage' bringing no happiness.
Therefore followers of the Tao avoid them.

25
Call it Tao.
Call it great.
I do not know its name.
In the silence and the void,
alone and unchanging, ever-present and in motion.
Being great, it flows. It flows far away. Having gone far, it returns.

26
The heavy is the root of the light;
The still is the master of unrest.
Therefore the sage, traveling all day,
though there are beautiful things to be seen,
remains unattached and calm.

27
A good walker leaves no tracks;
a good speaker makes no slips;
a good reckoner needs no tally.
A good door needs no lock, yet no-one can open it.
Good binding requires no knots, yet no-one can loosen it.
A bad man is a good man's charge, for a good man teaches bad men.
If the teacher is not respected and the student not cared for
confusion will arise, however clever one is.

28
Have the strength of a man
The empathy and kind-nurturing of a woman.
Be the stream of the universe!
Return to the infinite!
Know honour but keep humble.
Be the valley of the universe!
Return to the state of the uncarved block.
'A great tailor cuts little.'

29
The universe is unimprovable.
If one tries to change it, it is still itself.
If one tries to hold it, one will lose it.
Sometimes there is this,
sometimes there is that, yin yields to yang yields to yin yields to...
Therefore the sage avoids extremes, excesses, and complacency.
He is fluid and satisfied.

30
Counsel rulers not to use force to conquer the universe.
This can only cause resistance.
Lean years follow great wars.
Never take advantage of power; just do what has to be done.
Achieve results without glorying.
Achieve results, but not through force.
That which goes against the Tao comes to an early end.

31
Weapons are instruments of fear; all creatures hate them.
Therefore followers of the Tao never use them.
Weapons are not a wise man's tools.
Peace and quiet are dear to his heart, and victory a failure, no cause for rejoicing.
If one rejoices in victory, then he delights in killing.
If one delights in killing, he cannot be fulfilled.
When many are killed they should be mourned in heartfelt sorrow.
That is why a victory must be observed like a funeral.

32
The Tao is forever undefined. It cannot be grasped.
If it could be harnessed, the ten thousand things would naturally obey.
Once the whole is divided, the parts need names.
There are already enough names. Know when to stop. This averts trouble.
Tao in the world is like a river flowing home to the sea.
Return to unity.

33
Knowing others is wisdom;
Knowing the self is enlightenment.
Mastering others requires force;
mastering the self requires strength.
He who knows he has enough is rich.
Perseverance is a sign of will power.
He who stays where he is endures.
To die but not to perish is to be eternally present.

34
The great Tao flows everywhere, both left and right.
The ten thousand things depend on it; it holds nothing back.
It fulfils its purpose silently and makes no claim.
It nourishes the ten thousand things
and yet it is not their lord.
It has no aim; it is very small.
The ten thousand things return to it,
yet it is not their lord.
It is very great.
It does not show greatness
and is therefore truly great.

35
All men will come to him who keeps to the one,
for there lies rest and happiness and peace.
Passers-by may stop for music and good food,
but a description of the Tao
seems without substance or flavour.
It cannot be seen, it cannot be heard,
and yet it cannot be exhausted.

36
Before deflation there is expansion.
Before failure is success.
That which is cast down must first be raised.
Before receiving
there must be giving.
Soft and weak naturally overcome hard and strong.
Fish cannot leave deep waters,
and a country's weapons should not be displayed.

37
Tao abides in non-action,
yet nothing is left undone.
The ten thousand things develop naturally.
Return to the simplicity of formless substance.
Without form there is no desire.
Without desire there is tranquility.
In this way all things are at peace.

38
The sage does nothing
yet leaves nothing undone.
When Tao is lost, there is goodness.
When goodness is lost, there is kindness.
When kindness is lost, there is justice.
When justice is lost, there is ritual, the beginning of confusion.
Ritual is the husk of faith and loyalty.
Knowledge of the future is the beginning of folly.
The truly great man dwells on what is the truth
and not on what is on the surface.

39
The sky is whole. Its clarity keeps it light.
The earth is whole. Its firmness keeps it together.
The spirit is whole. Its strength keeps it eternal.
The fullness of the valley prevents its running dry.
The humble is the root;
the low is the foundation of the high.

40
Returning is the motion of the Tao.
Yielding is the way of the Tao.
The ten thousand things are born of being.
Being is born of not-being.

41
The bright path seems dim
Going forward seems like retreat
The easy way seems hard
The highest notes are difficult to hear
The Tao is hidden and without name
The Tao alone nourishes and brings everything to fulfilment.

42
The Tao begot one.
One begot two.
Two begot three.
And three begot the ten thousand things.
The ten thousand things carry yin and embrace yang.
They achieve harmony by combining these forces.
One gains by losing
and loses by gaining.

43
The softest thing in the universe
overcomes the hardest thing in the universe.
That which is without substance can enter where there is no room.

44
The attached man will suffer loss.
He who knows when to stop does not find himself in trouble.
He will stay forever safe.

45
Great straightness seems twisted.
Great intelligence seems stupid.
Great eloquence seems awkward.
Great fullness seems empty,
yet it cannot be exhausted.

46
He who knows that enough is enough
will always have enough.

47
By seeing what is happening here, now,
you may see the ways of heaven.

48
In the pursuit of learning, every day something is acquired.
In the pursuit of the Tao, every day something is dropped.
Less and less is done
until non-action is achieved.
When nothing is done, nothing is left undone.

49
The sage has no mind of his own.
The sage is humble. To the world he seems confusing.
Men look to him and listen.
He is as a little child.

50
Between birth and death,
some fear death and cling to life,
some fear life and favour death,
some fear both life and death.

He who knows how to live can walk abroad
without fear of rhinoceros or tiger.
He will not be wounded in battle.
For in him rhinoceroses can find no place to thrust their horn,
tigers no place to use their claws,
and weapons no place to pierce.
Why is this so?
Because he has no place for death to enter.

51
All things arise from Tao.
All things obey the Tao.
This is the primal way and there is no other.

52
The moment - now - is total creation and total destruction at once.
Knowing this brings freedom from the fear of death.
Yielding to force is strength.

53
Keeping to the main road seems easy,
but people love to be sidetracked.

54
The behaviour of the sage aligned with the Tao
causes a ripple of influence in the waters of the people
and the waters of the universe.

55
He who is filled with energy is like a newborn child,
radiant, strong, vital.
Wasps and serpents will not sting him;
wild beasts will not pounce on him;
birds of prey will not attack him.
His bones are soft, his muscles weak, but his grip is firm.
He does not experience the union of man and woman, but is whole.
His manhood is strong.
He screams all day without becoming hoarse.
This is perfect harmony.

56
Those who know do not talk.
Those who talk do not know.
Only be at one with the dust of the earth.
This is primal union.

57
Coercion breeds resistance.
Manipulations breed evasions.
Laws create outlaws.
Therfore take no action, enjoy peace, do nothing, have no desires.
Then others can return to the good and simple life.

58
When the country is ruled with a light hand
The people are simple.
When the country is ruled with severity,
the people are cunning.
Who knows what the future holds? The peoples' happiness is rooted in misery.
Therefore the sage is sharp but not cutting.
Pointed but not piercing,
straightforward but not unrestrained,
brilliant but not blinding.

59
In caring for others or serving heaven,
there is nothing like using restraint.
Restraint begins with giving up one's own ideas.
This depends on Virtue gathered in the past.
If there is a good store of Virtue, then nothing is impossible.
If nothing is impossible, there are no limits.
This is called having deep roots; a firm foundation.

60
Rule the country delicately, like cooking a small fish.
Approach the universe with Tao
and be protected and refreshed.

61
A great country is like low land.
It is the meeting ground.
If a great country gives way to a smaller country
It will conquer the smaller country.
And if a small country submits to a great country,
it can conquer the great country.
Those who would conquer must yield,
and those who conquer do so because they yield.

A great nation needs more people;
a small country needs to serve.
Each gets what it wants.
It is fitting for a great nation to yield.

62
Tao is the source of the ten thousand things.
It is the treasure of the sage.
In the Tao one finds what he seeks and is abundant.

63
Practice non-action.
Work without doing.
Reward bitterness with kindness.
See simplicity in the complicated.
See the wonder in small things.
The difficult is easy.
Great acts are made of small deeds.
The sage does not attempt anything very big,
and thus achieves greatness.
Because the sage always confronts difficulties,
he never experiences them.

64
Peace is easily maintained;
trouble is easily overcome before it starts.
The brittle is easily shattered,
the small is easily scattered.
Deal with it before it happens, before it is unmanageable.

A tree as great as a man's embrace springs from a small shoot;
a terrace nine storeys high begins with a pile of earth;
a journey of a thousand miles begins with the first step.

People usually fail on the verge of success.
So give as much care to the end as to the beginning;
then there will be no failure.

Therefore the sage is free from desire.
He does not collect precious things.
He learns not to defend or cling to ideas.
He brings men back to what they have lost,
by doing nothing.

65
In the beginning those who knew the Tao did not try to enlighten others,
but kept them in the dark.
Why is it so hard to rule?
Because people are so clever.
Rulers who try to use cleverness cheat the country.
Those who rule without cleverness are a blessing to the land.
Understanding this is Primal Virtue. Primal Virtue is deep and far.
It leads all things back toward the great Oneness.

66
Why is the sea king of a hundred streams?
Because it lies below them.
If the sage would guide the people, he must serve with humility.
If he would lead them, he must follow behind.
In this way the people will not feel oppressed. They will support him and not tire of him.
Because he does not compete,
he does not meet competition.

67
Everyone under heaven says that my Tao is great and beyond compare.
Because it is good, it seems different.
If it were not different, it would have vanished long ago.
I have three treasures which are qualities.
Mercy, economy, and daring not to be ahead of others.
From mercy comes courage; from economy comes generosity;
from humility comes leadership.
Nowadays men shun mercy, but try to be brave;
they abandon economy, but try to be generous;
they do not believe in humility and try to lead, always trying to be first.
This is certain death.
Mercy brings victory in battle and strength in defense.
It is the means by which heaven saves and guards.

68
A good soldier is not violent.
A good fighter is not angry.
A good winner is not vengeful.
A good employer is humble.
This is known as the Virtue of not striving.
This is known as the ability to deal with people.
This, since ancient times, has been known as the ultimate unity with heaven.

69
There is a saying among soldiers:
'I dare not make the first move but would rather play the guest;
I dare not advance an inch but would rather withdraw a foot.'
Never seek a fight. If it comes to you, yield.
One who initiates an attack is off-center and easily thrown.
Still,
there is no greater catastrophe than underestimating the enemy.
By underestimating the enemy, I might lose what I value.
Therefore, when the battle is joined,
the underdog will win.

70
My words are easy to understand and easy to do,
yet no man under heaven knows them or practices them.
My words have ancient beginnings.
My actions are disciplined.
Because men do not understand, they have no knowledge of me.
Those that know me are few;
Those that abuse me are honoured.
Therefore the sage wears rough clothing and holds the jewel in his heart.

71
Knowing ignorance is strength. Know that you do not know.
Ignoring knowledge is sickness.
If one is sick of sickness, then one is not sick.

72
When men lack a sense of awe, there will be disaster.
Do not intrude in their homes.
Do not harass them at work.
If you do not interfere, they will not weary of you.
Therefore the sage knows himself but makes no show,
has self-respect but no arrogance.
He lets go of that and chooses this.

73
A brave and passionate man will kill or be killed.
A brave and calm man will always preserve life.
Some things are not favoured by heaven. Who knows why?
Even the sage is unsure of this.
The Tao of heaven does not strive, and yet it overcomes.
It does not speak, and yet is answered.
It does not ask, yet is supplied with all that it needs.
It is at ease, and yet it follows a plan.
Heaven's net casts wide.
Though its meshes are coarse, nothing slips through.

74
If men are not afraid to die,
It is of no avail to threaten them with death.
If men live in constant fear of dying,
if breaking the law means a man will be killed,
who will dare to break the law?
There is always an official executioner.
If you try to take his place,
it is like trying to cut wood like a master carpenter.
You will only hurt your hand.

75
Why are the people starving?
Because the rulers eat up the money in taxes.
Why are the people rebellious?
Because the rulers interfere too much.
Why do the people think so little of death?
Because the rulers demand too much of life.
So people take death lightly.
Having little to live on, one knows better than to value life too much.

76
A human is born gentle and weak.
At death one is hard and stiff.
Green plants are tender and filled with sap.
At their death they are withered and dry.
Therefore the stiff and unbending is the disciple of death.
The gentle and yielding is the disciple of life.
Thus an army without flexibility never wins a battle.
A tree that is unbending is easily broken.
The hard and strong will fall.
The soft and weak will overcome.

77
The Tao of heaven is like the bending of a bow.
The high is lowered, and the low is raised.
If the string is too long, it is shortened; if there is not enough it is made longer.
The Tao of heaven is to take from those who have too much
and give to those who do not have enough.
Man's way is different.
He takes from those who do not have enough
to give to those who already have too much.
What man has more than enough and gives it to the world?
Only the man of Tao.
Therefore the sage works without recognition.
He does what has to be done without dwelling on it.
He does not try to show his knowledge.

78
Under heaven nothing is more soft and yielding than water.
Yet for attacking the solid and strong, nothing is better.
It has no equal.
The weak overcome the strong;
The supple can overcome the stiff.
Under heaven everyone knows this,
yet no-one puts it into practice.
Therefore the sage says:

He who takes upon himself the humiliation of the people
is fit to rule them.
He who takes upon himself the country's disasters
deserves to be king of the universe.

The truth often sounds paradoxical.

79
After argument, some resentment must remain.
Therefore, the sage keeps his half of the bargain but does not exact his due.
A man of Virtue performs his part,
but a man without Virtue requires others to fulfil their obligations.
The Tao of heaven is impartial.
It stays with the sage all the time.

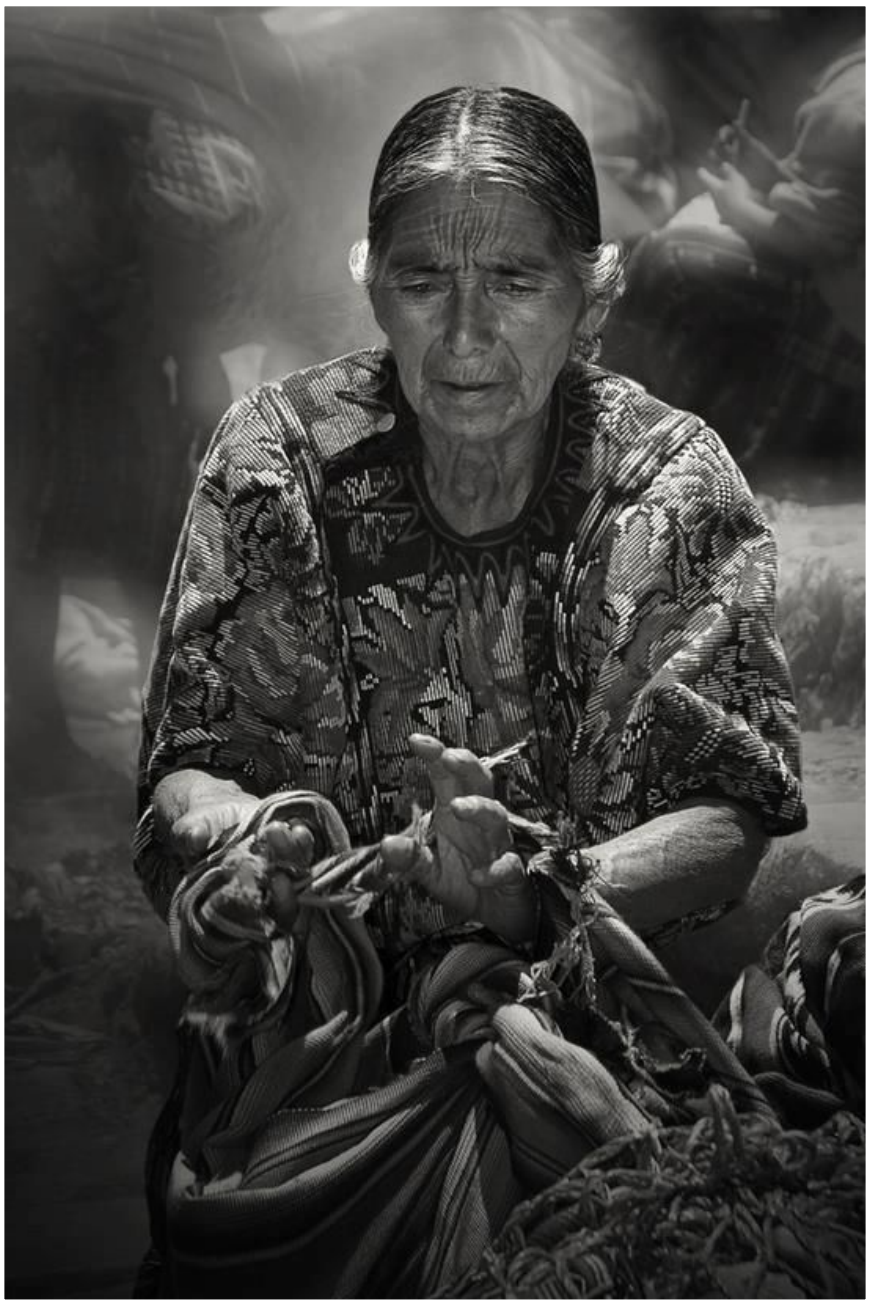
80
A small country has fewer people.
Though there be machines that can work ten to a hundred times faster than man,
they are not needed.
The people take death seriously and do not travel far.
Though there be boats and carriages, no-one uses them.
Though they have armour and weapons, no-one displays them.
Men return to the knotting of rope in place of writing.
Their food is plain and good, their clothes fine yet simple,
their homes secure.
They are happy in their ways.
Though they live within sight of their neighbours,
and crowing cocks and barking dogs are heard across the way,
yet they leave each other in peace while they grow old and die.

81
Truthful words are not beautiful.
Beautiful words are not truthful.
Good men do not argue.
Those who argue are not good.
Those who know are not learned.
The learned do not know.

The sage never tries to store things up.
The more he does for others, the more he has.
The more he gives to others, the greater his abundance.

The Tao of heaven is pointed and does no harm.
The Tao of the sage is work without effort.

The Toltec Seer-Healers



From a different Toltec lineage – the way of the seer-healers

Healing is the focus of some parties of new seers. Examining different lineage teachings provides both guidance, and insight into the transformative process, from a different lineage perspective.

This is valuable because it gives insight into the Toltec path in its similarities and contrasts, its unique and shared aspects. By going between the two, or underneath, we can perceive the very frame or structure of the transformational process, its essence, what it really is. We can more accurately identify the bare path to freedom and the spirit, and begin to comprehend Tolteca in more depth.

This would not be so if the two lines were not so similar. Because they are similar, they illuminate each other.

Impeccability means paying the price

It is a question of saving every pinch of energy possible, an effort similar to sticking to a diet. It is something that is within reach of anyone. The only thing that is needed is to make a commitment to oneself. Unfortunately, the principal factor is discipline. Even the simplest decision to change requires an extra quantity of energy. This is why the majority of people are not in any condition to become warriors.

As soon as someone says to them that they have to re-evaluate those aspects of the world which they are attached to, they usually turn back and leave the matter for another day. What? I must learn to live without a partner? I have to stop smoking? No, I can't!

How many of us are ready to pay the price?

The flyers

For seers, awareness has the appearance of a very brilliant viscous transparent 'shell' which forms a layer around the luminous energy sphere. It's like a surrounding glow. That luminescence, even though it should be abundant, is almost absent among our species. The reason is that the awareness generated by the experience of being alive is constantly obliterated by routines and self-absorption. Such is the price we pay to the predatory universe for giving us life. The way the universe charges us such tax is through the flyers, the predatory aspect of cosmic energy. For them, we are like chickens; they see us in the same way we see cattle, as a source of food.

In the same way that we take advantage of other species, we are also 'milked' and consumed without compassion by the flyers.

This is the cause of the emotional ups and downs of people, and the difficulty they have in remembering their dreams; and, sometimes, even the details of the events of the previous day. This is the work of the flyers, which drain the very best of us.

Generally, the level of awareness of people doesn't reach past the height of the big toe of the foot. We can measure the energy level of a person by the amount of time in which they can manage to keep their attention fixed. Almost nobody manages to concentrate for any length of time. This is how fucked up we are as a species!

Even if someone tries to be more attentive, it is only with great difficulty that they manage to accomplish it, because the awareness being accumulated while we are alive is constantly besieged by the flyers. Consequently, the sheen of awareness never develops, since the flyers do not allow it.

What we think of as our 'mind' is actually the flyers, advising us all the time to behave like idiots. That's why we spend our lives wasting our energy through indulgences and in useless explosions of ego.

They consume our energy whenever we dissipate it through our emotions. Through any type of emotion. Emotions shoot off energy, and there is always a flyer around ready to take advantage.

It's the same with any type of emotion that is generated. It could be love, hate, repulsion or tenderness. The intensity of this energy is then catapulted out of the fibers of the luminous egg in the shape of waves. That expelled energy is what the flyers consume.

To interact with the world by facing it with the ego forces us to wear out our energy continuously. Whenever someone has a tantrum, you can be sure that there is a flyer around to take advantage of such a waste.

The same thing occurs when strong emotions are generated during sports competitions, or when we go to the movies or to the theater, where they induce us to feel fear, anxiety, love, tenderness, and so on. These emotions equally attract the eaters. That's why seers recommend investing instead of entertaining.

In reality, we're in a crossfire. Society, our system of life, is designed to keep us continually milked. Reacting to the world drains our luminous mass, our priceless energy of self-awareness, until the only thing that's left is barely sufficient to maintain our everyday life.

This is the reason why people live as they do. They are like automations; they wake up, they go to work in order to sell the best time of their lives to the highest bidder. This, in exchange for the means to keep on living, with the sole purpose of being able to continue working to produce more energy for the sake of others. It really is a terrible vicious circle, difficult to break.

Theoretically, it is possible to reach the condition of emotional indifference for oneself, to reason and come to conclusions about our energy priorities. However, in reality, there is no way for a person, entangled within the context of luminous deterioration, to react in time. They would never find sufficient energy. They would always be a step behind the necessary action.

The possibilities for those who manage to save energy are truly extraordinary, since they can come to the position of having increased their awareness to a level that would be inconceivable for the average man. By such means, then, it is in fact possible to reach a healing.

Since we are left to our own devices, we have only one option: to preserve the energy that were born with. Impeccable warriors don't need anybody to guide them, because saving energy is something that becomes obvious for those who are trying to become more aware.

What the flyers consume is not the basic energy itself, but energy processed and transformed into feelings and emotions. This is what gets expelled out of the energy mass when we shoot off our emotions. The basic energy continues within us, like the root of the tree of life. That energy is sealed.

That energy is there to be used. It's like the flame of a fire that, once lit, can only be used or wasted. Impeccability consists of using that energy to generate more awareness. In that way, a warrior always chooses the path where he enjoys every step taken, where he intensely lives every minute, because he knows that the flame of his life is not eternal.

Impeccability as efficiency

The path of the warrior is the art of balance. Efficacy consists of the achievement of our aims. Efficiency, on the other hand, is the way of accomplishing that achievement using the minimum quantity of energy possible.

Upon learning the art of controlled folly, a warrior learns to refine his levels of efficiency. Every drop of energy counts. Every movement becomes decisive. The difference between the Toltec as a warrior-artist, and the 'seer' charlatan who puts himself in the middle of the road, is in the smallest details. They are of the utmost importance.

The efficiency of the warrior depends on how committed one is to the path; but one must never allow himself or herself to be blinded by that. Patience is necessary to gather power slowly, as if one were gradually charging a battery. Only in this way will one manage to resist the blinding effect of clarity.

When you learn to plan every step, maintaining, nevertheless, sufficient flexibility to improvise at any time, then you will understand.

The level of awareness of an individual can be measured in relationship to his aptitude to be attentive to himself and to his environment. Attention, therefore, is the key element in the transformation and enrichment of the gross energy into refined awareness.

Each one of us develops our basic energy in different ways during our lifetime. Warriors, who are connoisseurs of the importance of taking care of their energy, save it and accumulate it through acts of impeccability. For them, their basic energy is like a seed that sleeps and dreams. It dreams of plenitude, in which it liberates its tremendous potential, and transforms itself into a leafy tree that produces fruit. Of equal importance is that warriors are aware that their potential energy can also grow and expand beyond its limits.

In fact, theoretically speaking, there exists no limit to the enhancement of awareness. It is possible to continue growing and growing, perhaps forever. All that is needed to achieve it is impeccability. This is the reason for the continuous effort by seers to be impeccable; they are fighting to be more aware.

But watch out! Because energy can also be spent until nothing remains.

Energy can be unconsciously dissipated, as generally happens to people who are exposed to the harshness of the flyer-ego, who use all their time wasting their energy in emotions and defending themselves in every interaction.

Instead of spending their lives wasting their personal power in sterile relationships, seers have discovered that it is possible to gather it by means of acts of sobriety and impeccability.

Never get obsessed about anything. Enjoy whatever you're doing. If, at any moment, you feel that it has turned into hard work, leave it aside for a moment and deal with something else. You will see that, by itself, the moment will come for you to continue with whatever you were doing.

It's true that the price is high. It requires so much in terms of energy that one has to set aside rationality. Nevertheless, the price is not impossible to pay. That being the case, the experience of seers is within anyone's reach. Everything that is needed can be accomplished by an inflexible *intent*.

Calling intent

The methods of calling *intent* are as many as there are practitioners. It seems to be connected with every individual in a unique form. But seers have discovered that, as a matter of fact, there are some ways to entice *intent*. How do they entice *intent*? By being impeccable.

Seers are accustomed to acting with complete detachment and generosity. This is a way of putting themselves within reach of *intent*; another way is to move the eyes to communicate with the spirit.

The warrior's eyes acquire a rare shine. It's difficult to describe such a sensation; it's something that one has to experience for himself, individually. It is with that sensation that one can call *intent*.

Efficacy

The greatest achievement is not in moving the assemblage point, but to anchor the assemblage point at a new position through discipline. Efficacy for a seer is to attain control of the dreaming body and travel into that immensity out there.

Time and unity with Everything

Time is the essence of the emanations of the Eagle – the Great Sea of Awareness, the source of Everything. The emanations are perceived as time by living beings. Time is the subjective sensation that aware beings have of the Eagle's emanations.

The struggle of seers is to break through the human form and emerge from the personal experience, with the sole purpose of becoming one with the emanations of time and to flow with them. Their goal is to establish an individual relationship with time, a harmonious relation that allows them to flow with the emanations in perfect equilibrium, in order for the human and the Eagle's emanations to become as one.

Time is a constant flow, like a giant wave that has everything caught on its crest, with everything moving in unison. This effect is responsible for our feeling the passage of time as something real, unchangeable.

If we could perceive everything at the same time, we would not perceive time as something that happens sequentially, but as an absolute, as an experience of eternity. However, the nature of our perceptual organs is such that we select different bundles of emanations, one after another, and that gives us the impression of the lineal passage of time.

Due to their journeys through the labyrinth of time, the shamans of antiquity came to the conclusion that the real nature of time is cyclical. There are no straight lines in the succession of events. That's why, in essence, all beings and events are cyclical, since everything reoccurs from time to time. They *saw* that certain rules or molds exist in that energy.

They also witnessed that those cycles superimpose themselves, one over the other. They intersect in indescribable ways, and they blend into each other, forming new cycles. That's why all beings are connected like the beads of a rosary. Absolutely everything that exists is part of this aspect of the emanations of the Eagle. This is, for seers, the essential nature of the universe.

The seer, who has made use of these emanations, knows that it's possible to assimilate the moment, to become one with it and to be expanded boundlessly in any direction he chooses. Such is the freedom of perception, our real destiny as luminous beings.

The knowledge of time is available only to those who deliberately seek it.

In order for you to flow with time, you need to face oncoming time. It is like a bird which, in order to fly, must face the wind.

In the same way, to confront time, you have to remove yourself from the propensity to look backward, at the end of a line of past events; from being a participant in the chain of personal and collective history. This is an illusion. The past and the future don't exist. The only thing that you have, in truth, is this moment.

If you want to deal with oncoming time, you have to risk living in the present. To flow with time is to intensely live this very moment, accepting or rejecting the challenges presented in our path, learning and experiencing with every new day of life.

To live in the present doesn't mean to give in to the random moment. On the contrary, it is to have the speed to grasp everything each second, without filtering it through reason. In this way, the world is new all the time. The most exciting possibilities are opened for us. One becomes aware of everything that occurs in his environment.

To live in the present doesn't imply disregarding past experiences, but learning to see them as what they really are: events in the flow of the cosmic *intent*. That allows one to extract from them their true lessons. It even offers one the ability to modify them accordingly. This is how the recapitulation works. Through recapitulating, you can literally intervene in the energy flow of the past.

A seer who has learned to manipulate the wheel of time can consciously intervene in events, as his power permits, altering the future in his favour. In that way, he positions himself in the best circumstances possible, in order to accomplish his endeavours.

The most dramatic effect of the wheel of time pertaining to the seer’s experience is that he realizes, as a matter of fact, the non-existence of the here and there, because time and space are not as absolute as we believe it is. To be in the present, flowing with time (the emanations), is to be in silent knowledge.

Upon attaining a certain level of awareness, one stops having the certainty, which we all share, that we are solid, that we are surrounded by a world of objects. From that point, one perceives the world in a completely different way than what is usual.

The code of the healers

Requirement 1

The first thing that is expected from a healer's apprentice is that her or his intentions are honest. This refers to the *will*, the force that holds the assemblage point in a specific location. The *will* must hold the assemblage point in a general area that is empatheic to the patient. Some people refer to it as charity, or 'loving thy neighbour'. Although these aphorisms are not precisely accurate, what they affirm serves to describe the empathy of healers for the suffering of others. Also, it is unfortunately necessary to say, there are many who have a deviated *will*. These people will never be able to be healers.

Charity is something that one either has or does not have. Of course, it is possible to pretend that one is charitable, but this isn't the same thing because, importantly, the feeling of charity is missing. This sensation is difficult to explain. It functions as a link with the spirit.

One does not charge the tired and thirsty traveler who knocks on one's door and asks for a glass of water. To do that is unworthy of the human spirit. The same applies to the spirit of healing. Once you receive the gift, you must not exploit your craft for personal benefit.

Requirement 2

The apprentice's disposition is the second requirement of the code of the healers; this refers to the time and dedication that one has to give to this path. Those that enter with self-determination, who choose the path, have a big challenge ahead trying to keep the flame of their *intent* lit.

It is sad to see how opportunists approach knowledge, not for the purpose of reaching enlightenment or freedom, but rather to obtain self-benefit, to exalt in their own egos. Worst of all is that these frauds discourage honest seekers, who become disillusioned in their search for the authentic. That's why it is possible to say, without fear of error, that the propensity to talk too much about knowledge is an effective filter which reveals those who do not have an inflexible *intent* to reach freedom. It serves to separate the wheat from the chaff; it differentiates those who can go forward in the search from those who stagnate at the level of the intellect.

The chatterboxes, even when they speak words of knowledge, actually do not have any power. In fact, they don’t **do** anything other than parrot what they have read or listened to, without ever having achieved any real results. The only thing that they pass on to their 'disciples' is the same thing that they received: rumors, second-hand knowledge, unverified beliefs.

To be on the path, it is necessary to put one's foot on the path. There is no substitute for this.

Requirement 3

The practice of healing is the third commandment of the code. To learn how to cure is obviously implicit in this requirement. It is imperative to study and prepare with the help of the master healer. The master, who is not a common teacher, role-models for the apprentice through living by example. The trainee is always observing him, following how the master practices while he works. This is key.

Case history 1

'There was the case of a lady called doña Mariana, who came looking for help for infertility. She had been married for five years, she still had not managed to get pregnant.

'After a careful examination, it was concluded that the woman had almost closed her ovarian conduits because of a psychological trauma that she had suffered when she was still a girl of only ten years old. It turned out that she had been raped by her own father.

'The healers submitted her to a deep therapy of regression to the event. It took many sessions for the girl to fully remember what had happened. Doña Mariana finally liberated her feelings and remembered, in complete detail, the misfortune she had suffered.

'According to the girl, her father was drunk when it happened. There were terrible fights in the house, which usually ended in physical aggression against her mother or some other member of the family.

'She shared her memories of that unhappy night. She spent the evening watching her father becoming intoxicated. Then she took her drunken father to a shed at the bottom of the yard of the house where they lived. She had hoped to avoid a confrontation with him; she wanted to put him to sleep there and return to her chores in the kitchen, but her father forced her to stay and go to bed with him. At first, she didn't know what he was doing to her. She believed that he was playing with her, but when she felt the pain, she entered into a deep state of terror and closed into herself, causing a progressive amnesia as a consequence of her denial of the event. In addition, the trauma of the experience caused an energy blockage in her reproductive organs that, with time, led her to almost closing the openings of her fallopian tubes, leading to her infertility.

'It was only thanks to an extensive recapitulation, coupled with the manipulation of her physical body, by means of massages and medicinal teas, that she was able to recover her fertility. Today, she has two healthy children and is very happy.'

Case history 2

'Father Graciano, who was the parson of a nearby village, brought to our attention a very rich foreign and educated woman, who suffered from sudden faints.

'This lady didn't believe in indigenous healers, but she had already gone to see the best specialists there were, and nobody could explain what she had or what was happening to her. She had agreed to come to consultation with the healers as a last resort.

'Her arrival caused a great commotion, since they all wanted to see her. I was also curious. However, at that time I was a newcomer. When I looked at the lady, I didn't perceive anything remarkable.

'Doña Silvia told me later that what had shocked everyone was the way the woman was carrying a parasite clinging to her energy. That parasite was a flyer. It was perceived by the seers as a dark spot clinging onto her right side. It had been consuming the poor woman in such a way that it was killing her. It would wait for her to recover a little, only to then attack again. This was the cause of her fainting.

'It was necessary to treat her with a full work of cleansing with plants and smoke. In addition to this, they kept her in quarantine, until finally it was possible to free her from the parasite that she had clinging to her.'

'When I talked to dona Silvia about my nervousness, she said that I had to allow myself to connect to my feelings underneath the anxiety. Letting go of worry was, therefore, the technique for contacting the spirit that guides healers. Personally, I would describe it as acquiescing to the pressure instead of resisting it. It was a question of embodying the spirit which guides all healers; it was to align with the emanations shared by the seers.'

Apart from their tasks as apprentice healers, students are taught, and trained in, the way of the warrior, which among the healers is called Xiuhyollotl ohtli, which means 'way of knowledge' or 'way of the heart'. In fact, no matter how it is called, the goal is the same: the connection with the spirit.

Modern man has given up the world of magic in favour of reason. Having done so, he was 'thrown out of paradise'. He lost his connection with *intent*. The first step to one's return to his natural state is to lead with all one's heart. Then, through training in the way of the warrior, step by step, one can start cleaning and reviving the connecting link with *intent*.

Energy is cumulative. Every act that exercises the *will*, and every time one chooses to behave impeccably, helps facilitate the next act and choice, until one achieves a functioning connecting link with *intent*.

Requirement 4

The fourth commandment of the code of the healers is that one can never charge anything for a consultation. If one does so, one is damned, and will be one step closer to turning into a black sorcerer.

Those who supplant charity with business will have to repent, because neither the cure of a patient nor insights from the spirit will ever come from the commercialisation of care. Whoever defies this commandment will be damned forever, and will lose the gifts that he has acquired.

"If you feel that your ambition is greater than your love for your fellow man, the best thing is to leave the way of the seer-healer. Any detour from the purpose of charity may result in your own destruction."

One can be punished by disgrace, bad fortune, illness, and even death for breaking the sacred vows of the healers; but the worst is yet to come. As the elders say:

"When his time to disembody arrives, the corrupt healer enters into a vortex from which there is no escape. This is his penalty. This is his punishment for trying to use power for his own personal profit."

Therefore, every prospective apprentice is warned, over and over, of the dangers that he is exposed to upon taking the pledge to be a healer. Anyone that receives these commandments and then makes the decision to live by them must be certain that his intentions are honest. Otherwise, it would be better to leave it alone.

Healing and seeing

We have many hidden capabilities that are just waiting to be explored. First, though, we need to become aware of what those possibilities really are. A way to reach the answer is by exposure to tales of power. These tales can create a precedent inside our view of the world.

Once we can conceive as viable something that before we did not even dare to think, then that possibility becomes real for us. This is the case, for example, in learning how to heal, a latent ability that, to a greater or lesser degree, we all have.

All that is necessary to do is to try to help one's fellow men with total detachment. In fact, the most difficult part of healing is attaining the detachment required to channel the healing energy. Then, a force goes out from the umbilical region, which one can refer to as the sincere desire to help and to treat a person. The same energy, directed through and by the hands, can heal; or, out of nowhere, it simply comes to one what the right procedures are that will help the patient recover from his illness.

Seer-healers can perceive the energy field of the human being, as a luminous field. In addition to that, they focus their attention on the aspect of balance and functionality of organic energy.

The luminous body, which is our true essence, uses the physical body as its primary source of energy. So, the more perfected the organism, the more possible it is to perceive at the level of energy.

Self-healing is a question of self-awareness. As one's amount of self-awareness increases, one's energy increases, and with it, the capacity to act on one's self; that increased energy leads to a further increase in self-awareness, thus completing the circle.

Seeing takes work. In the beginning, the apprentice, like a good locksmith, learns as much as he can about what he is working with. The locksmith progresses to seeing inside the mechanism of the lock in the same way the healer progresses to *seeing* inside the body. The healer begins by imagining, visualizing the organs, muscles, nerves and bones; then he starts feeling them; and finally he ends up *seeing* them. It’s as if he has x-ray vision. The imagination, then, plays a very important role. One starts by imagining and ends up *seeing*.

The exterior of a person is the manifestation of his interior. One only needs to take a superficial glimpse at anyone to know about their life. Also, with the help of the Aztec calendar, it is very easy to foresee the probabilities in store for each person. The two work together harmoniously.

It's easy to see how a person who abuses alcohol or tobacco has a much greater chance of contracting hepatic cirrhosis or cancer than those who do not use these drugs. In the same way, it's easy to foresee what is in store for those who indulge in their vices.

Vicious people are shaken mercilessly; they are in the clutches of self-pity, and express that in many ways. In the end, they turn on themselves; they all have the same suicidal tendency. It's quite simple to see through a person; as one focuses on the essence of their being, they open like flowers in front of you.

The only thing that is required from us is to do our part by trusting that the results will happen.

If one uses *intent*, everything is possible. What healers really offer to the patient is the opportunity to grab onto something that can remove their doubt, opening the way to recovery.

When an apprentice begins to experiment with using *intent*, at first he may feel restrained, inhibited. It is just like the feeling one experiences when one first tries to talk to plants, but can't really do it because he feels embarrassed. If the apprentice manages to conquer that feeling and goes forward with his experiments, he will develop an unusual confidence in himself that will help him in the subsequent stages of the path.

External influences and union with Everything

The only thing that modern man can see is himself as the center of everything that exists; wherever modern man looks, he can see only his own reflection.

Our ancestors had the sobriety to see themselves and the things that surrounded them in their proper perspective. They discovered that the place where we put our feet is only a tiny part of a gigantic being that is aware of itself. From our forefathers, we learned that it is possible to make contact with that gigantic being through our own awareness.

One would have to be crazy not to think that one is interconnected with the universe. It's when someone acts against this cycle that their problems arise or illness sets in. This is when madness, anger, and sorrow take over the human spirit.

Upon learning the art of healing, one learns to flow with everything that surrounds us. This is the real knowledge. The rest of what is within a man of reason is useless, because schools of reason don't teach the primary principle, which is to join with everything.

This is the reason why we all fall into some of the categories that exist in the wheel of fate. Have you ever noticed how people can be grouped into categories and subcategories? Groups of human beings share tastes, tendencies, and even physical characteristics, which is due to the celestial vibration with which they are marked.

'As apprentice healers, we received lessons on the purported similarities that existed among faces, hands, eyes, and other parts of the body. Dona Silvia told us that those similarities affected the formation of each person's character and the kind of life that each person would have.'

On having identified the harmonic vibration that is related specifically to him, a warrior does his best to resonate in harmony with that vibration. In this way, he reaches his fulfilment as a human being.

It is we who see ourselves as if we were separated from everything else. It is necessary to remember that we are all dual beings. We are all both *tonal* and *nagual*.

We are inexplicably joined to everything that exists. We are part of a gigantic intrasymbiotic organism that interacts within itself at numerous levels.

In the *nagual*, nothing makes sense. But in the world of the *tonal*, everything is connected, like strips of cane that form a basket; everything is connected with you and you with everything. It is inevitable that favourable and unfavourable influences exist.

Death

"We all are going to die, and there is nothing for it. It's only a matter of time, so you are already dead. What more do you have to lose? When you see things this way, the world is yours.

"Life is a fleeting event in the eternal flow of energy. What gives it meaning is death. The confusion in modern man exists because he thinks that organic life and awareness are the same. But that is a mistake, made because he has no experience of dreaming.

"The healers' teaching maintains that we are all already dead. Knowing this to be the truth fortifies our lives with the ability to make final decisions.

"Death is real. It is part of the process of initiation that you must always bear in mind that you are already dead. You died on the day when you were attacked at the hill. Now you are faced with living a new life.

"There are only two types of people: those who consider themselves immortals, and those who know that they are going to die. Do not get distracted. Dare to look for yourself at your imminent end, for the awakening to that realization happens now or never."

The disembodied have great possibilities for lengthening the duration of their awareness in the other world; unfortunately, however, the life experiences they have stored as memories hinder them, as we are hindered by the dazzle of the daily world. When they are told about their possibilities they don't pay attention, and instead they get entangled in their memories; and in this state, they are consumed little by little, until nothing is left.

Hundreds of souls find their way to the light. The majority of them, when they arrive in the world of the dead, are more lost than when they had a body. Nothing makes sense to them. Some of them barely arrive there. They don't remember who they were, nor where they came from. They go straight to looking for their earthly fantasies.

When people die, sometimes it is very difficult for them to release the world of the living. They always go to the world of the dead clutching to things. Every person is filled with ideas and fantasies of how it is, or how it should be, on the other side; that's why, coming home, this is exactly what they find.

For those who die, that world is what they were hoping to find. However, the seers who visit that place see that they are paralyzed, looking towards nothing.

Existing in that place are multitudes of awarenesses that remain static, like zombies.

Seers affirm that these awarenesses are re-living their memories, recounting their life experiences for the last time. They say that this is what awarenesses experience when they are in the process of being consumed by the Eagle.

As in the parable of the virgins who prepared themselves for the arrival of the lord, likewise healers prepare themselves for the biggest of all events, which is the meeting that we have with our death.

To deal with death, one has to reach an extreme state beyond the fixation of this world.

Death is the only adviser who will always tell us the truth, and we can all perceive it if we put enough attention on it.

Instead of remembering their deceased on the established day as people normally do, seers evoke the day in which they themselves are going to die. This day is as real as any other, and it is much more memorable than any other date that it's possible to celebrate.

To flow with death means to be one with it, to learn to accept it in such a way that it turns into a friend, so that when it is time for us to walk towards the valley of the shades, there will not be any fear in us, because we will be able to cross the river of the forgotten. Only in this way it is possible to conquer death.

While you have not paid your debts, you cannot enter the kingdom of heaven.

This means that one can only enter into the other world if one has recovered the energy that has been left behind in the course of living. This is achieved through recapitulating one's life in complete detail.

"For a brief moment, I perceived a web of light which was superimposed over everything. That was the first time that I had had such an experience, but instead of shock, I had a sensation of joy, as if I had known it before. While I was in that state of being, I saw how entities of the other world loitered in death."

Impeccability and union with Everything

The only manner in which to conceive God is as abstract, because everything is vibrant energy. Realising that we are part of that same energy, we can integrate with God.

Consider the billions of galaxies that exist in the universe. Each one with trillions of suns. Every sun with planets turning around it, all moving like clockwork. It is obvious, even to atheists, that there is an almighty creative force which supports everything that exists. Even they intuit that everything that exists is a part of something immeasurable and incomprehensible. That something is what people call God. Every religion and every culture has a different name for that infinity.

What is important is the effort that one makes to have direct contact with that force, with God. We teach that it is an impersonal force, which permeates absolutely everything that exists.

Seers know that there are ways to connect with that power. Our goal, as healers, is exactly that: unity with God, unity with the *intent* of Everything.

Observing the ten commandments of God's law helps the warrior to reach one of the most coveted goals of the seer, impeccability.

There are dark forces – the flyers – that are trying to break the course of human evolution, and those enemy forces are working incessantly to cloud the minds of the people. The purpose for which the laws of God were created was the well-being of humankind.

The ancient commandments, based on morality and justice, were changed by the dark forces into commandments for the man in the street.

These go, more or less, like this:

You will put yourself above all things. First me, and then me.
You will love your possessions and will become attached to them.
You will cheat and lie to achieve your goals.
You will satisfy your desires no matter what.
You will obtain profits at any cost.
You will always seek pleasure and personal gain.
You will take advantage of others and use them.
You will squash the weak.
You will destroy what you cannot obtain for yourself.
You will not allow others to do what you cannot do.

The next phase of this topic is the study of how the healers view the world, and what their own ten commandments are.

"For this lesson, we all walked to some monumental caves, which we revered, and which had an interior resemblance to the vaults of the Gothic cathedrals. There, they instructed us about the commandments of energy."

What is impeccability? It is to fulfil the minimum requirements. What are the minimum requirements?

The ten commandments of the healers, or the ten commandments of energy, are:

To be good
To be honest
To be moral
To be truthful
To be impeccable
To be patient
To be detached
To do good
To cultivate energy
To cultivate silence

This is also known as the warriors' code.

The commandments of the healers are like a map that helps us to save energy.

Intending

All our words count. It is necessary to be careful with what comes out of our mouths.

We learn that we create the world with our attention, and keep it stable with our *will*. We say things are like this and like that. We believe in this or that. We make sure that things are this way or that way. As we do this, seers say, we **decree the world**. We establish its parameters.

We are what we say we are. That works just as well for evil as for good. If we want to change something in us, it is necessary to begin by repeating, over and over again, a command that will change in us what we wish to be changed, even if at first the affirmations that we use are not completely true. What needs changing doesn't have much importance for the time it remains fixed. Our commands become the commands of the Eagle – the Great Spirit.

For example, perhaps one is complaining that he cannot manage to enter dreaming, when all that he should do is simply to give himself an order to become convinced that he is already a dreamer, that he is already there.

Decreeing is like sowing the seeds of *intent*, so that they may germinate later on.

Having put our *intent* into determining, defining, describing something, later it will become our reality. We need to be cautious with our thoughts and mindful with the words that come out of our mouths. Since we do not have total control, the *intent* that comes to us is blind.

It is necessary to be very careful when decreeing, because it works in both directions with equal intensity. It is possible to decree love or hate, a pardon or revenge. Those who choose evil are condemning themselves, since we are tied to our commands and everything decreed returns to us ten-fold.

It isn't that there are two types of *intent*, but rather that one decrees what will come. To deliberately decree the future is to decree what is going to happen later. The method is to instigate the *intent*. In order to effect this, seers usually use gestures and words that are hidden among other techniques. It is very important that the healer, after establishing the *intent*, stays silent, hopeful, and patient; and the results will happen.

On being linked to all our habits, vices, and feelings, one unconsciously decrees their continuity; the only way to break that chain is by decreeing the opposite.

Decreeing is more than what you automatically say to yourself. To decree is to give a **command** to oneself, and to do more than the impossible to fulfil it. At first, it can be difficult, but by repeating your decision over and over again, and in this way maintaining it, one will arrive at a time that one's command has become the law.

To give a command to oneself means that you give yourself an order. A command is not a promise. It is not to try to do it, and possibly fail; nor is it to try it out, and possibly discard or refuse it. This is an **order**, and an order is something that must be obeyed. It is something much more profound then personal desire.

Once you give your word, once you make a commitment, you vow that greater forces will forge and mold the world that way. We commit our *will* in conjunction with those greater forces.

If for any reason we must take our word back, we debilitate our *will* and muddy our connection with *intent*.

We are what we say we are. If we want to change something in us, it is necessary to begin by repeating, over and over again, a command that will change in us what we wish to be changed, even if at first the affirmations that we use are not completely true. What needs changing doesn't have much importance for the time it remains fixed. Our commands become the commands of the Eagle.

The application of our decrees happens at every moment, in every decision that we make, whether we want it or not. A seer asks: if I have to decree in one way or another, why don’t I consciously choose what is most convenient for me?

In this way, they effectively eradicate those thought patterns, and negative or destructive words and ideas, that damage and delay their progress on the path.

When we make a decision that contains some ambivalence, that is not a one-hundred-percent final decision with nothing in us that counters it, when it is less then it should be, we unleash Unknowable forces that can very well lead us to our own death.

So, any and all decisions count. In a world where death watches and waits, nothing can be more important than anything else. In the sense of being impeccable, no decision is more important than any other. The meaning of being impeccable is knowing what decision to make and when to make it.

The Art of Interference

Healers skillfully handle the 'intersections' with the application of the *will* at the point where things meet, which is how we accomplish many things, among these being the curative treatments we give to people.

"I must warn you that what I'm about to explain is something of great importance. This knowledge carries a great responsibility. It is considered to be a secret by some. We have learned that only those who manage to accumulate sufficient power are capable of making use of what I'm about to say to you.

"On having understood that we are connected to everything that surrounds us, one humbly takes his place within creation. Then one observes carefully where the key joint is located between one thing and another. After discovering that point, which is very easy to find, it is necessary to apply the will to that point where the two things connect, in order to interfere with their functioning. Some people use ritual to keep their attention focused for a long period, but with time and practice that becomes unnecessary."

One decrees what will happen. To interfere with anything, first it is necessary to decree it.

A magical verse, a formula that healers must learn and repeat every night:

"I impose my will
An unbending intent,
That once I make a decision
I will carry it to its fulfilment, even when it costs me my life.
Never will I pledge myself to anything that is not my will."

These words, when said with purpose and *intent*, carry great power. The principal reason that the common man is barred from the world of power is because he never keeps his word.

Warriors know that words have a direct link with *intent*. Therefore, it is necessary to use them purposefully. This is why they watch carefully everything that comes out of their mouths. The average man speaks without thinking. Doing this, he is exposed to great calamities.

The warrior and the fool both create their worlds. To avoid foolishness, the warrior strategically creates the commands that best serve his path. Instead of unconsciously repeating what has been set up for him by people, he deliberately chooses the commands he wants to emphasise.

A warrior never gives any power to harmful things, like envy, hate, rancor, and so on. This drowns them in silence, allowing them to slowly die.

A warrior avoids speaking phrases which have a negative impact on his impeccable life. For example: I hate this or that, or I can't bear this or that. By avoiding these and other similar types of commands, a warrior cleans himself and recovers from the thoughts and ideas that debilitate him.

The whole idea is to reinforce the positive and to diminish the negative in us. We use affirmations; we do not deny ourselves. When people say, “don't do this, or don’t do that”, they are really suggesting that, “yes, do this or that”. It's human nature. This is why it is important to cultivate the mind with *positive* ideas of power and beauty. We look at the world through filters. When we learn a word, its meaning comes to be an active part of our possibilities. Therefore, it is wise to deliberately choose words of order and power. This helps to reinforce a character that is helpful to the warrior in his or her struggle.

That's why healers deliberately choose *positive* affirmations that strengthen their power. This practice is applied to the vocabulary we use every day; words like gratitude, happiness, health, vitality; these are words that make us feel good about ourselves and the world. They have a great power to heal.

One must be very careful with the use of words. If you want them to keep their power, you must never fail with their *intent*.

“Words are so powerful that, by themselves alone, they have the power to move the assemblage point of masses of people. This is what happens when charismatic leaders, who have a gift for the spoken word, influence multitudes of people. It is a kind of mass hypnosis.”

Our life is the sum of our *intent*. As we decree it, thus it is.

To be joyful is the warrior's greatest achievement. For this, he cultivates a good mood by practicing the art of not taking things in seriousness. He knows how apply the power of the word, and look for joy, for the laugh, for the feeling that it's good to be alive.

Energy is cumulative. Every act that exercises the *will*, and every time one chooses to behave impeccably, helps facilitate the next act and choice, until one achieves a functioning connecting link with *intent*.

The recapitulation

The only way to revitalize the basic energy we were conceived with is to put it entirely to the service of one's path. In order to achieve this, it is first necessary to reduce it to the most elementary thing.

It is fundamental to know our energetic possibilities, and for that it is necessary to discover our origin, the circumstances in which we were conceived.

For one to enter the kingdom of heaven, it is necessary for him to be born again.

This is not a metaphor. This is literal. If we manage to retrace the events of our lives, back to the elementary vibration with which we were created, we will have the possibility of realizing an energetic miracle. On returning to our origin, we can compact the energy involved in that initial act of creation. In this way, it is possible to rescue our integrity, our wholeness.

Seers take the process of recapitulation very seriously. It not only helps one to be liberated from the burden of the emotional baggage imposed on us by our participation in everyday life, but it can even reverse the stigma of the true 'original sin', which is to be born without much energy.

This is why retracing our steps helps us profoundly. It can change things at a basic level. We are not only what we consciously or unconsciously decree. On being conceived, we acquire the heredity of the generations that preceded us.

On recapitulating and having annulled our undesirable commands to ourselves, it is possible to modify our basic structure in order to mold our *will*, to change our character. Only in this way is it possible to cease our unconscious repetitions; and only in this way it is possible to prevent the onset of illnesses that are programmed within the genetic bequest of our ancestors.

Only by returning to one's origin is it is possible to correct any flaw that may have existed in the moment of one's formation. This is achieved through the reduction of one's basic energy to its minimal expression. Then the warrior, using *intent*, restores himself again, whole, now free of external commands.

The review of the circumstances of one's conception does not have the power, in itself, to annul the act of our parents. The dual process of reduction to one's basic energy, and then restoring oneself as complete, truly helps us to restore our totality as luminous beings.

The memory that we use in our daily life is cerebral; but in this case, the type of memory that seers engage has to do with our origins. We didn't, at that time, have a description of the world that surrounded us; however, our basic components, which are the fibers of energy that compose us, obviously were present in the moment of our creation, and they recorded everything.

This refers not just to the physical aspect of our conception, but also to the exact moment of our formation as a luminous unit. The fibers of light which fuse together at a given moment, producing the contained spark of individualised awareness.

For our luminous body, the passage of time doesn't mean anything. Every individual is perfectly capable of activating the same filaments that were used in the precise moment of their creation. This is a warriors' realization. Upon achieving it, it is possible to perceive oneself as one really is: a fiber of light, aware of itself.

The potential of every human being includes all the capacities of a warrior. It is only a question of activating them. Everything begins with an initial act of *will*, which is to faithfully continue with the inventory of our past acts. One can re-live those acts through one's link with the spirit.

Thus, a warrior is someone who has literally been born again; and more, he is someone who has rebuilt himself. He has been conceived again, but this time with full passion, free of the shackles of socialisation.

In our basic energy is stored the complete history of our ancestry. To recover that history is an act of power, by means of which we definitively disintegrate the illusion of 'me'.

The memories to which we commonly gain access by means of the genetic recapitulation are, rather, strong impressions, which shake the totality of our fibers. This makes us aware of why we are the way we are and habitually react as we do. The genetic recapitulation puts us in contact with the immense load of inherited characteristics that is imprinted in our DNA.

The result of a recapitulation of this type is our introduction into a unique dimension, where sensations have predominance over the mind. In this way, it's possible to perceive the forces that act upon us.

You cannot evaluate the results of the genetic recapitulation if you do not personally commit yourself to it. Anyone can understand that its practical results are of enormous benefit and importance. It has to do with the reason for our own existence. We have an imperious need to keep our flame of awareness burning.

Every living being in the universe, although we may not realise this, is fighting for the same thing. It's like a cosmic game, where we can only move forward when we manage to complete each evolutionary stage.

The most important thing that anyone can do is to attend to fulfilling the task of the recapitulation. This is what guarantees the survival of awareness after our time as organic beings comes to an end.

The recapitulation should be the principal exercise of our lives.

After our energy interacts with the energy of others, we receive something from them and they from us. That exchange of filaments is what must be undone, and only a good recapitulation is capable of doing it.

That's why warriors make an extreme effort to do this, in spite of economising their energy.

At the moment of the sexual act, the energy of the two parents fuses. Each parent donates a fiber of his own energy to form a new life. The miracle of conception happens when the universe lends a quantity of free energy, which is then trapped inside a new luminous cocoon. This is how a new life is created.

On having created a new being, the energies of the parents and the child remain unavoidably intermingled, because one is part of the other. However, in this case, the recapitulation is very useful, because it minimises the loss of energy from creating a child.

Warrior-seer-healers assiduously avoid taking part in activities that have the potential to drain their personal power.

Only through the *performance* of being an average person is it possible for a seer to interact with average people. It is necessary to be able to do this in order to avoid being energetically wounded. The art of performance is what the teachers call 'the art of *stalking*'.

As they interact with people while treating them, healers run a calculated risk. This is why it is common that, time after time, healers go away to be alone. It happens when they are engaged in retracing their steps.

Only in that way can one successfully recapitulate. Otherwise, one sinks under the pressure of the social, and ends up behaving as average people want him to act. This is the power of the exchange of our basic energy.

All that this process of recapitulation requires is a great deal of preparation. It is as if you were preparing to attend a very important event, the most important of all: the recovery of the totality of oneself.

To recover what is yours – the energy that you left in another person – all you have to do is touch the person once with your left hand. With your right hand, you can return to that person what they have left in you.

In the majority of cases, simply shaking their hand will suffice; but sometimes, it is necessary to touch the chest of the other person.

Once we accept the challenge of being warriors, the first thing that we need to do is to backtrack our steps. This is because doing that will give us the extra energy needed to begin to change. It's the only thing that can help us to comprehend what we're doing. To try to be a healer without recapitulating would leave one lost in an endless number of doubts and indecisions.

Through the recapitulation, one can even change physically. Total transformation. It all begins with the recapitulation.

For warriors, the recapitulation is not an option; it is obligatory.

Our life is like a woven cloth. Backtracking our steps makes us aware of how our energy is interwoven with the energy of others. If one manages to understand the tangles one creates in his life, they are then easier to untangle.

To backtrack the steps not only serves to resolve traumas, it is also a powerful technique that helps one to live a better life. It's something that everyone must do as part of the discipline of the path.

The advantages of this exercise range from improving the memory and helping one to be more aware of self and the world around one, to recovering what was snatched from us by energetic attacks. These attacks come from people, as well as from the flyers.

Controlled folly

You are *acting* right now, at this very moment.

Like it or not, we all use masks. So, seers reason, if I have to use a mask, then I will choose one that is most convenient for me.

In fact, we seers have many masks, one for every occasion.

They are masks of personality. We present ourselves to others in whichever way is to our convenience. Aware of this, warriors choose the mask of impeccability.

What is expected of the practitioner is that he be an actor. Seer-healers give the greatest importance to this matter.

This is part of the task of erasing oneself.

"The healers gave me the task of erasing myself. I had great difficulty going forward with that edict. They helped me to heal, not only my physical aspect, but also the very old psychological wounds that I had inside me. They taught me that facing the difficult situations in my life would help me to completely erase my personal history.

"It was easy for me to create a fog around myself and to leave all those who knew me. However, to understand and to forgive those who in the past had hurt me was another matter. I held resentments, which made me suffer, and which prevented me from going forward in my work. I had to liberate myself from those old resentments before I could complete my task. I took long trips to the exact places where I had suffered many attacks. In this manner, I recovered every crumb of energy that had been pending."

Control your feelings and emotions, and you will be able to control your life. Only then will you manage to be free.

Freedom of the mind is much more than being ready to learn new things. To achieve freedom of the mind, you need to be the master of your emotions and thoughts.

The mind is like an untamed horse which goes running wild. You can only say that you have achieved freedom of the mind when you have put reins on that horse and are able control it at will. Otherwise, you will always be a slave to your emotions.

It is common for people to confuse the concept of feeling with emotion.

It is very important not to confuse these two. If you do, you'll fall into every pitfall of the mind. You'll throw your energy around as if it was water from a broken hose.

Emotions are the result of a mental process where we use the memory to evoke a certain frame of mind.

So, one can realize that our emotions are no more than mental masturbation. We wallow like pigs in our own feces and call it 'sensitivity'. Healers say that it is not being a sensitive person, but rather, it is a shameful way of surrendering to our vices.

Control of the emotions: being deliberate, and moreover, not surrendering to your vices, is the most important thing. There must be a definite purpose in everything that one does. Only idiots go through life reacting to their surroundings, without having some control over themselves, like puppets; like fish that that are caught by every hook that they encounter.

To achieve freedom from emotional enslavement, it's necessary to be crystal clear. When you feel an emotional avalanche coming down on you, you must pull in the reins of that wild horse, which will help you to save enormous quantities of energy.

"He was right. Most of the time, whenever I spoke, I evoked emotions that corresponded to my train of thought. I realized that the quantity of energy that I expended by acting in this way was truly exorbitant."

The art of controlled folly, seen from the perspective of a warrior, is a tool to increase one's level of energy. Watching oneself, one realises the repetitions of the defenses of the ego, realises the useless expenditure of energy. On becoming aware of all that, the warrior acts to close his points of energy drainage.

"We had begun to analyse the broad and obvious features of the details of human character, when he realised that I was ready to examine the more subtle aspects of the behaviour of people. Later, he had me practice adopting every type of personality that we had studied; he took me constantly to the market and to places packed with people, so that I could interact with them in their daily world.

"I spent years in that training, until I understood the heart of the matter. In the end, I could give an actor's interpretation of a change of mood without any problem. I could go from happiness to sadness, from a smile to tears, in a matter of seconds.

"He taught me to create a diversity of 'me', each of which I had to perform as if they were characters in a theatrical play. He guided me toward creating what he called his masterpiece, which was entitled 'the role of the impeccable warrior'.

"He helped me to give life to that character, to embody it. We gave the role a name, a personality, and even a personal history. On one occasion, for the enjoyment of all, there was a baptism fiesta for the character that we had created.

"One day, I surprised myself by acting more like that theatrical character, who obviously had many more resources at his disposal than my familiar old self.

"At a certain moment I 'changed horses'. I stopped acting as the weak one, which I had thought of as my authentic self, and acted instead as a new being, created intentionally as a theatrical role, and as who I felt far more pleasure."

Dreaming

Due to the influence of the flyers, nobody believes that dreaming is something that could be possible.

A warrior knows that the odds are against him, but that doesn't discourage him. On the contrary, he gathers all his courage; and he goes into battle filled with euphoria, because he knows that he is fighting for his freedom.

The goal of the warrior is to overcome the limits which we impose on perception. In order to achieve this, a warrior uses all his available skills, adding to these his own determination and creativity.

Therefore, the greatest achievement is not in moving the assemblage point, since we unconsciously do that all the time already. Rather, it is to anchor the assemblage point at a new position through discipline.

If you want to get answers to your problems, you must compose the question before going to sleep, and then let the solution appear in dreaming by itself. The dreaming body knows things that we can't imagine.

An experienced seer can enter dreaming even when he is awake. He goes directly into dreaming from his daily awareness, thus creating the *double*.

When one closes the eyes, one can see, beyond the images that the brain projects, a point of light. Sometimes one sees it very clearly; at other times, less so. When one manages to fix the attention on that point, it will then be possible to perceive the world of dreaming while one is still awake.

With experience, it is possible to move into another world without having to pass through the transition of going to sleep. This is the rudiment of the technique that seers use to enter dreaming while they are awake.

If we want, we can remember our ordinary dreams. Children usually have no problem doing this. To remember ordinary dreams is the first real step towards gaining volitional control. This is why one must give a lot of attention to any recurrent dreams that one has.

"One day, when I had finally saved enough energy, I could remember myself in my dreams. I discovered that dreaming is the same daily dream that we all have, but under the dreamer's control."

"This next, concerns a manoeuvre which has to be carried out in the world of dreaming. You have now learned to reach the other world, and you can now maintain a pretty good control of yourself. Now it's time to begin a new task: you are going to recapitulate in dreaming."

If one practices recapitulating and dreaming at the same time, one will notice that, in time, the experience of both will become more and more alike. One reinforces the other, and then there will, eventually, no longer be any difference between the two.

It is one of the most profitable tasks that exist in the apprenticeship; to recapitulate while you are dreaming. The reason that that task is so special is because you not only remember an event, but you re-live it totally and completely.

"I made it my mission. At first I had to work hard at it, but when I chose in advance what I wanted to recapitulate, things changed. In my dreaming, I found the scene that I had set myself to find. I was impressed by the vividness of the details; I noticed things that I would never have believed I was capable of remembering."

We become aware that, behind everything that we examine in the recapitulation, there always exists something more. As we recapitulate, there arise perceptions of events that seem not to have happened, but which did happen, only in different states of awareness.

As one advances in that exercise, one ends up recapitulating not only one's memories of the daily world, but also the memories of every dream that he has had during his life. This is a magical activity that happens by itself; it results in the connection of the dreaming body and the physical body, in such a way that a warrior who has reached that level of dreaming doesn't need to go to sleep to enter into dreaming, but can enter dreaming directly from being wide awake, from his daily awareness, which warriors call 'vigil'.

An experienced seer can enter dreaming even when he is awake. He goes directly into dreaming from his daily awareness, thus creating the double.

When one closes the eyes, one can see, beyond the images that the brain projects, a point of light. Sometimes one sees it very clearly; at other times, less so. When one manages to fix the attention on that point, it will then be possible to perceive the world of dreaming while one is still awake.

With experience, it is possible to move into another world without having to pass through the transition of going to sleep. This is the rudiment of the technique that seers use to enter dreaming while they are awake.

'Their voices, which seemed to me like a choir of angels, became for me a hypnotic vehicle which transported me toward a sort of tunnel with no end. I spontaneously entered a deep state of dreaming. The transition into that state was the most unusual thing. It was the first time that something like that had happened to me.

'On that occasion, I could follow, step by step, the transition from my normal awareness to the state of dreaming. What most arrested my attention, however, was that I realised, in that moment, that all of us are already permanently there, in dreaming, but we don't realise it.

'Suddenly, I was in the middle of a circle of people that radiated light. I could see their luminous cocoons. At that moment, I was perfectly aware that I was dreaming.

'On becoming aware that I was in a state of dreaming, I immediately tried to establish a point of reference. At that time, my dreaming attention still suffered fluctuations. At certain moments, I perceived that my attention was flagging, but then we all joined hands, and I instantly felt a surge of energy. I perceived that the circle we had formed was vibrating and radiating power.

'In that state, I could hear what they were saying without their having to speak a word. I had no doubts that they could also hear my thoughts. As I thought this, immediately one of them answered me inside my head. In that dimension, spoken words weren't necessary. It was much easier simply to think what one wanted to say to the other.

'I focused my attention on exploring my immediate surroundings. Depending on how I focused my attention, I could see the participants in two distinctly different ways. I could see them as physical bodies, or as luminous beings. It seemed as though the leader of the ceremony was wearing a copilli, the Aztec headdress, on his head, made of very brilliant light. At a given moment, he executed certain movements that we all imitated.

'Then we began vibrating more and more intensely. All at once I saw a large explosion of light which shone upon us and projected shadows, even of our physical bodies, which remained immobile in the place of the ceremony.

'The light intensified; it elongated and began describing circles, floating over us; then it seemed to gain solidity and formed before us the most vivid image of a Chinese dragon, the kind that one sees in the Chinese new year festivals.

'Suddenly, my perception focused. I knew then, without a shadow of a doubt, that this was Quetzalcoatl, the plumed serpent. It was the same figure that I had seen so many times, represented in stone on monuments throughout the country.

'I was still astonished to know that I was dreaming; it was something incredible that I had not even hoped to find. The surprise was too much. I woke up, only to find that the shining light was still there; if I focused on it again, I could perceive the figure of the serpent floating above our heads.

'That loving light touched the depth of my being. It taught me the real meaning of the path of the plumed serpent. That event was, for me, a true gift of power, which I treasure among my best moments.'

'As part of our training, they had taken us in dreaming to a place that they called 'the edge of the world'. At first, I perceived that place to be an immense cave; but after a few visits, I began to see it as a tunnel of yellowish energy. It was as though we were floating in a sea of gleaming light. There was nothing else there, only that yellow resplendence.

'They ironically called this final barrier 'the gates of heaven'. However, in more formal conversations, they called that perceptual limit 'the gateway to freedom' or 'the gateway to eternity'.

"To reach that place in dreaming is a great achievement," don Melchor said on one occasion.

"However, to transform that achievement into a warrior's feat, one must go there with his whole body." '

Raising energy through the spine to see

The spinal column is the center of a person's health. In fact, in the art of healing, the spine is to be taken as representative of the basic thirty-three steps to a human being's health and well-being.

According to the tradition of the Ticis, these steps corresponded to the vertebrae, each of which has its own lessons and tests that it presents to the assistant of healing during his training.

"I had to identify and learn about each of them. First, they taught me the anatomy of the spine as it is taught in medical school. Some years later, when I had advanced sufficiently, the secret knowledge of the spinal column was revealed to me."

The Ticis were the doctors of antiquity, and used the scheme of the 'stairway' to move energy from one center to another, and that this was the rule for them.

In accordance with those seers, we identify eight principal centers. The rule says that one must start from the very bottom of the first center, pass through the first center to the second, and so on successively, until reaching the final center, the final step of the stairway. This is how one manages to achieve *seeing*.

Energy rises up the spinal column, bang! Bang! Center by center, until one reaches one's full potential, a potential which is our destiny as luminous beings.

For most human beings, only sexual energy exists. That energy can be spent in the usual fashion, as average people do; or it can be accumulated and transmuted to other levels.

The challenge consists of transforming that energy, moving it from one center to another, until completing the circuit, making a circle of energy. This was the goal of the Ticis. Being unable to achieve the joining of the two ends of the circuit into a circle, they tried to complete the circuit in couples. This is the reason why the Ticis always come in couples.

The way of achieving it is by carrying out the training of the Ticis, amongst other things. There is the exercise called 'the visualization of how energy is advancing from one center to another'. These steps can take years to be completed, although there are known cases of warriors in whom the centers opened very quickly.

The rule of the circular party

If it were not for self-importance, to follow the nagual man would be child's play. All that is really needed is the love of freedom, and to be ready to do anything to achieve it.

In order to be able to achieve their objectives, warriors obey the rule of the nagual. The rule is not a set of laws created by men, but is, rather, a set of structures of power. Seers extracted this knowledge from infinity by *seeing*.

The seers of antiquity thought about how to establish an order in the chaos of what they *saw*. They agreed that it was necessary to organise groups of warriors according to the commands that shaped the structure of the universe itself.

Through *seeing*, they examined the structure that maintains the universe, and they found the energetic patterns of the emanations. The emanations create geometric forms; they gather together spontaneously to form clusters, in which are integrated all the elements that we perceive as our familiar daily world.

These groupings of energy are exactly that: clusters of energy which, after a long process of 'skimming', we perceive as the physical world.

They copied the design of the structures that they *saw*, and in this way they created groups of warriors whose organization was based on their visions. The pyramidal structure was chosen for those groups of warriors because of its stability. From there, they adopted the way of the four paths. With that organisation, they have survived for many thousands of years.

In parallel with the *intent* of the pyramidal groups, there were groups of seers who opted for the circular form of the nagual's party.

Our tradition tells us that the seers of antiquity *saw* that the original structure of the universe is circular; or rather, a sphere that maintains its structure, thanks to the pyramidal patterns. In this way, the whole universe, with its billions of galaxies, are contained inside one single gigantic bubble, which is crossed by a myriad of beams of light. These beams intersect and form infinite pyramidal patterns.

After analyzing their visions, the group of Ticis decided to copy, not the basic structure of the pyramid, but the overarching spherical structure that allows the existence of all other structures.

This was how the first *intent* of organising the circular parties was born. At present, these are spherical parties which are a united group of warriors with the nagual couple in the center. These groups most resemble the bubbles of awareness floating in that eternity.

The initial *intent* of those ancient warriors was the union of the extremities of the lines of energy that they became. Those groups became a mystery even for the seers of the pyramids, who became in time more interested in the temporary domain of high adventure than in the quest for freedom.

The 'serpent people', as they were also sometimes called, were warriors who carried out these manoeuvers. There were those who knew how to accomplish this alone, in couples, or in a group. They managed to stretch the luminous egg until they became a line of 'light'.

There were seers who reached the level of the plumed serpent, and they travel eternally in the vast ocean of awareness. They are a community of explorers who were once human like us.

This is the great secret of the lineage of the Ticis. The goal of those warriors was to join the extremities of the line of light, to 'bite their own tails'; to bend the line of light, which they had become, into a circle. However, no matter how hard they tried, they never managed to reach that goal.

There arose, however, new generations of seers, who continued with the tradition, and who ended up *intending* to achieve their goal in couples.

In that seers' *intent*, 'one bites the tail of the other', thus forming an enormous circle of energy, an enormous assemblage point. This time they did achieve their objective. That manoeuver allowed them to increase the level of awareness of the participants to unthinkable degrees.

The lineage of the healers, in their way, followed the ancestral tradition, although in a modified form. They now no longer turn themselves into lines of light. However, they have maintained the tradition of the circular form.

The fundamental structure of the rule for the circular parties says that the minimal number is two, one masculine and one feminine, who form the head of the snake, so to speak.

The size of the snake is relative to the power of the nagual couple. As the number of members increases, more rings are added to the body of the snake. These shape each of the remaining parts: heart, belly and tail. Depending on the power of the naguals, bells can be added.

The truth is that the group is formed only by the nagual couple. The others added are supported by the energy of the first two. This is the basis of creation. The essence of everything is always male and female. There is no other evolutionary design. It is the rule.

The minimal number in a nagual's party is two. Theoretically, there is no maximum limit for the number of participants; that's up to the power of the naguals who shape the parties. However, the additional members must always come in pairs.

The formation of the 'snake' is divided into two longitudinal halves. The right half is masculine and the left is feminine. The organisation is flexible and works in a very natural way. For these types of groups there are no fixed rules, unlike groups with other structures, where everything is ruled by means of omens.

"He demonstrated: 'The members of the party join at the thumbs and indexes of both hands, making the form of a circle.' But then he moved his fingers, which ended up outlining a sideways '8', the symbol of infinity."

Each one contributes their energy, and in this way helps to stabilize the group, adding his or her own qualities for the growth of the others.

As they reproduced, the 'serpent warriors' of ancient times formed new groups of power using the same structure from which they had descended. The members who formed the body of the serpent were called families. Each family was a generation of seers, and each generation joined a lineage of power.

Nagualism is not for sale, since both in the past and in the present, to join a nagual's party remains a matter of omens which indicate who can or cannot be part of a nagual's party. However, there doesn’t seem to exist any rule which prevents anyone from doing so. Certainly, the challenges facing those who try to do it for themselves are enormous. That's why almost nobody ever attempts it, but there are those who risk everything in the race against death.

What unites a party of warriors is not only their unbending *intent* to be free; those seer families are also supported by the affinity that exists between comrades.

The purpose of the family of the Ticis was to transform into a unit of pure perception. To achieve it, the nagual man and nagual woman turn into a line of energy. They become a worm of light, which the other warriors join up with.

As they join the *intent* of the nagual couple, all the warriors make their assemblage point positions homogeneous, so that they acquire uniformity and cohesion.

Like a butterfly emerging from its chrysalis, they transform into a new kind of being, which the ancient seers called the plumed serpent. This is a cosmic being that is hurled into the exploration of the universe.

That was how the rule for the circular pyramids appeared. It is also called the 'rule of the serpent'.

The quintessence of the union between genders is not of sexual origin, but rather, the *intent* of forming a ring of pure perception, where the masculine and feminine energies join and are completed.

According to that rule, the nagual couple's final act is to curl up to each other, forming the eternal circle. In that moment, the warriors, who have joined the destiny of the nagual couple, get assembled into the circle of energy. In this manner, the group definitively disappears from this world, creating in their departure a force which drags with it everything that approaches it.

Only the spirit can say if you are really ready or not.

Their tradition was governed by the rule, which the participants called the 'cosmic web'. According to this, it was the obligation of every warrior, individually, to get in touch with the rule and to learn its intricacies.

Intend the evolutionary jump to freedom, using the rule as a map. The map to freedom is an intricate set of indications and procedures which increase the party's chances of success in their quest for freedom.

The universal rule is the general one that the established lineages follow. The individual rule for warriors is the interpretation of each detail of the rule. There is the rule for the party of warriors, and there is the personal rule for each warrior in the party. These interpretations are acts of *seeing* accumulated during the lifetime of each warrior of the party.

After adopting the rule, each warrior begins his own exploration, validating and adding to the rule. Warriors collect and share with the others aspects of the rule that they themselves have discovered and verified.

The massive part of the rule for parties is the consensus among the participants. To be part of a group it is necessary, first of all, to share the common *intent*. In addition, each participant must be acquainted with the rule and must have accepted its propositions. The one who does not accept the rule is out. It's as simple as that.

With the *intent* of disobeying the order of the Eagle, which says that all living beings, without exception, must die, seers organised groups of explorers and examined all the possibilities in their scope of inquiry.

They *saw* that this was a command that couldn't be disobeyed. On exploring the matter more thoroughly, they realised that dying was the stage of transition between this world and the other, before the complete disintegration of oneself in one's union with Everything.

In subsequent investigations, they discovered that it was possible to trick death, and preserve the awareness intact. The recapitulation helped to achieve that goal by stimulating the memory.

The universe itself is an enormous collective memory, which contains the totality of everything that was, is, and will be. We are like neurons, or maybe even less than that. Perhaps one could say that we are like particles going around a nucleus. Our case is that of a tiny electron, or whatever, which suddenly becomes aware of itself, and knowing its place inside the grand scheme of things, it fulfils its function so impeccably that it reaches freedom.

The most important thing that anyone can do is to attend to fulfilling the task of the recapitulation. This is what guarantees the survival of awareness after our time as organic beings comes to an end.

What are the rules of behaviour? To be impeccable. That explains it all! Impeccability is like a multi-tool that serves for any occasion. For example, between good and excellent, the warrior always chooses the best. When one has to choose between bad and worse, one strategically chooses that which causes the least possible damage.

Impeccability is to always give the best of yourself, all the time, in everything you do, even if sometimes the situation is not the most favourable.

Everything rests in the hands of the power that governs all things. That power communicates by means of omens; or at least, that's the way seers understand it.

Images

Images

Kuji-In

1. Various forms of the Zen mudra.

Mo Pai

2. Sifu John Chang (seer-healer) setting paper alight, using yang chi.

Dream wanderers

3. Nanyet, Punan shaman (seer-healer).

4. Ahping, the tree of life *(painting and baby-carrier)*.

Way of three treasures

5. Arhant taming the dragon.

Tao Te Ching

6. Lao Tsu.

Toltec seer-healers

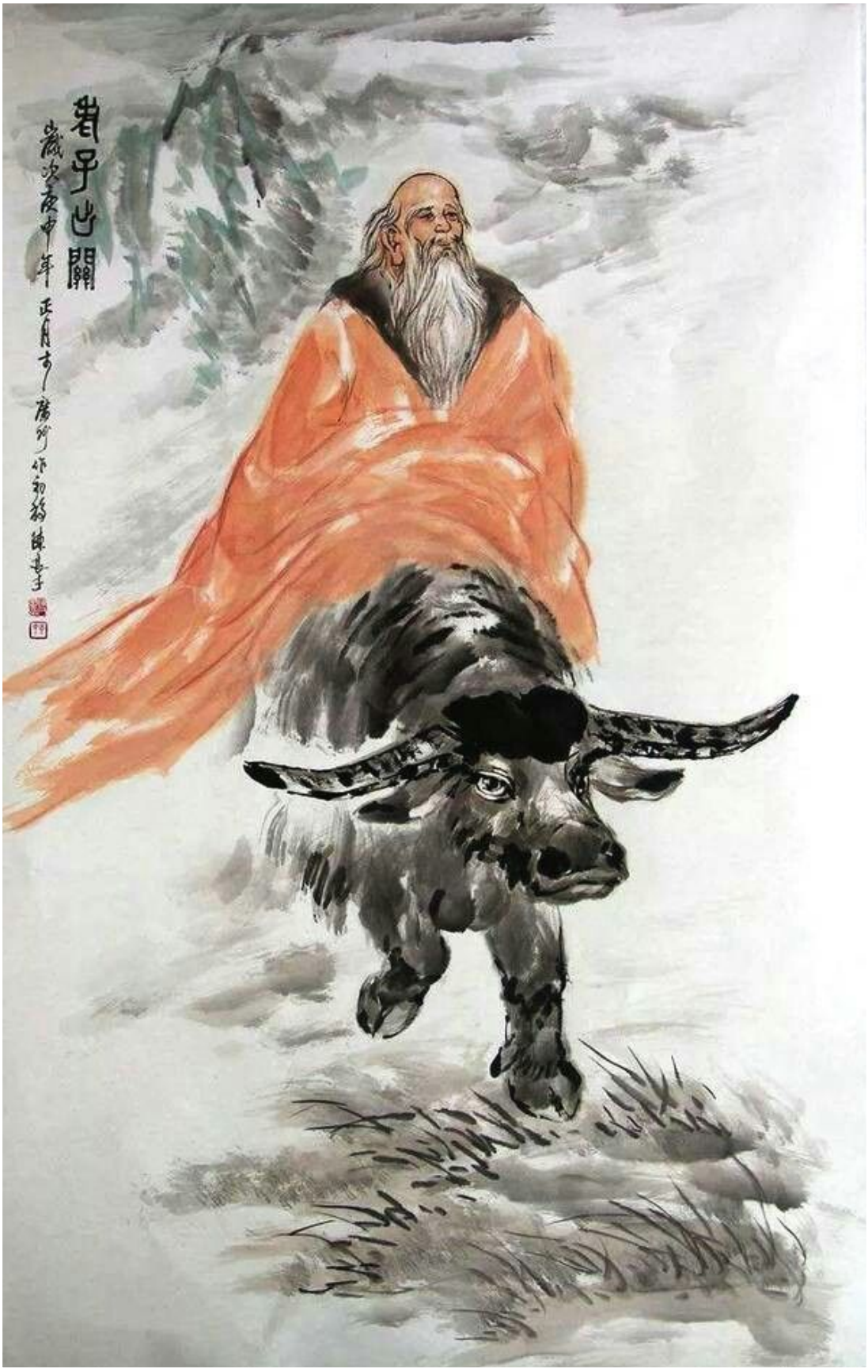
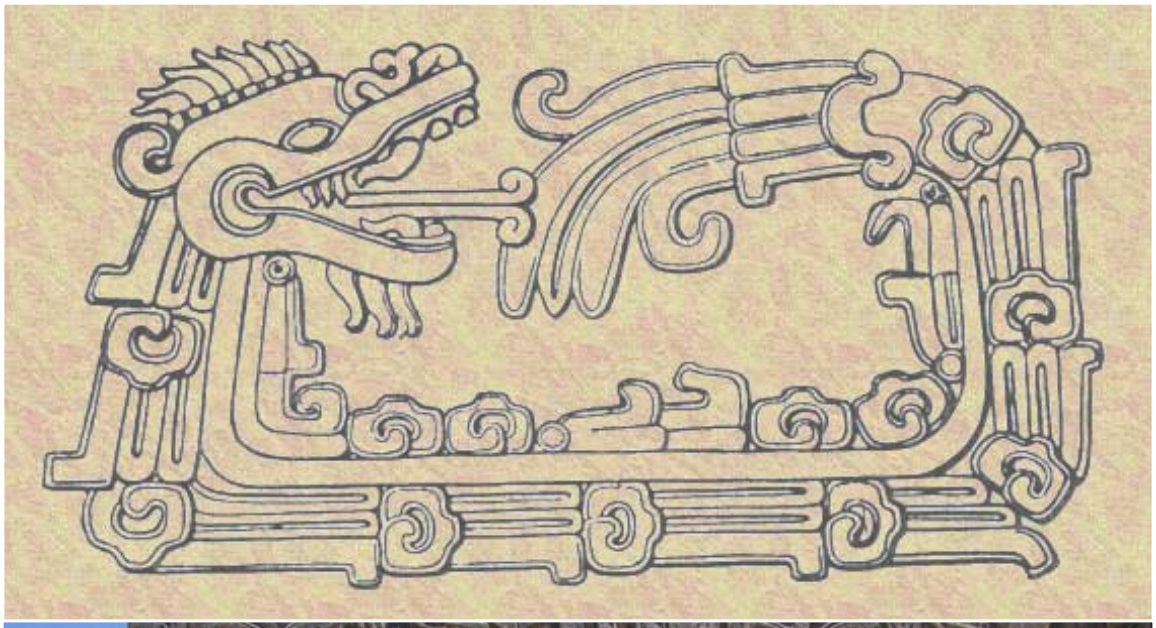
7. Circular pyramids, Mexico (Guachimontones and Cuicuilco).

8.-9. Seer-healers (curanderas), Mexico.

10. Quetzalcoatl, the feathered serpent, 'bites his own tail'.

Xochicalco, Mexico - pyramid of the plumed serpents

Some traditions will place the fingers of the right hand in front of the left hand, cloaking it, and the left index also touching the tip of the right thumb. This mudra variation is mostly used in martial arts when invoking Marishi-Ten to shield us or hide us from enemies. Here are a few other known variations of the ZEN mudra.


老子出關